

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Carver Village needs rolling Bible school

By Anne W. McWilliams

Carver Village, housing project on the edge of Pascagoula, is said to be the "high crime area" of the Mississippi coast. Yet statistics reveal that 400 of the 900 who live there in a two-block area are children.

"Our dream is to start a rolling Sunday School at Carver Village," said Rebecca Williams, coordinator of multi-housing ministries for Jackson Association. She added that she would like to begin Big A Clubs for children there, and perhaps Bible study for adults also, but there's no meeting place.

"Five thousand dollars are committed for a building if we could come up with matching funds," she said. "If lives are going to be turned around, we Christians must do it. If we will start with these young, tender children and teach them about Jesus, who knows what a difference it will make in their lives?"

Her husband, Billy Williams, pastor of First Church, Gautier, had the idea of using a school bus with tables and chairs inside. That's how the dream of a rolling Sunday School was born. "If we only had a bus!"

"Big A Clubs are an opportunity to share Christ with children who are not involved in church," Rebecca said. Jackson Association ministers to about 150 children per week, through the clubs, which meet usually at housing projects, Mondays or Tuesdays at 4.

In July of this year, 80 Acteens from 13 churches across the state traveled to Jackson County to teach Backyard Bible Clubs in seven places — at housing projects, apartment complexes, and trailer parks. This missionary blitz resulted in 36 professions of faith among the 200 children reached. Also,

as a result, Bayou Casotte began and has continued a Big A Club.

"The Acteens came so prepared," recalled Rebecca. "After the morning Bible clubs, they led recreation time in the afternoons. They brought learning activities, games, songs . . . The girls themselves did it. They were so excited, and burdened for the children. Their leaders came, but just let the girls run it. Various churches in Jackson County served meals for the girls at night. This provided a sharing time, when the girls could learn from each other."

In the beginning, Rebecca got into this type of ministry nine years ago when she and her husband moved to Gautier. She saw many children in multi-housing areas, and became concerned. Managers of housing projects were helpful, so she began several Big A Clubs. After Hurricane Elena, though, the clubs stopped for a while.

As she passed an apartment complex one day, she heard some little girls say, "There goes the Bible lady!" so she stopped and spoke to them. They wanted to begin their club again. "We'll go get everybody right now," they told her, and they rounded up 16.

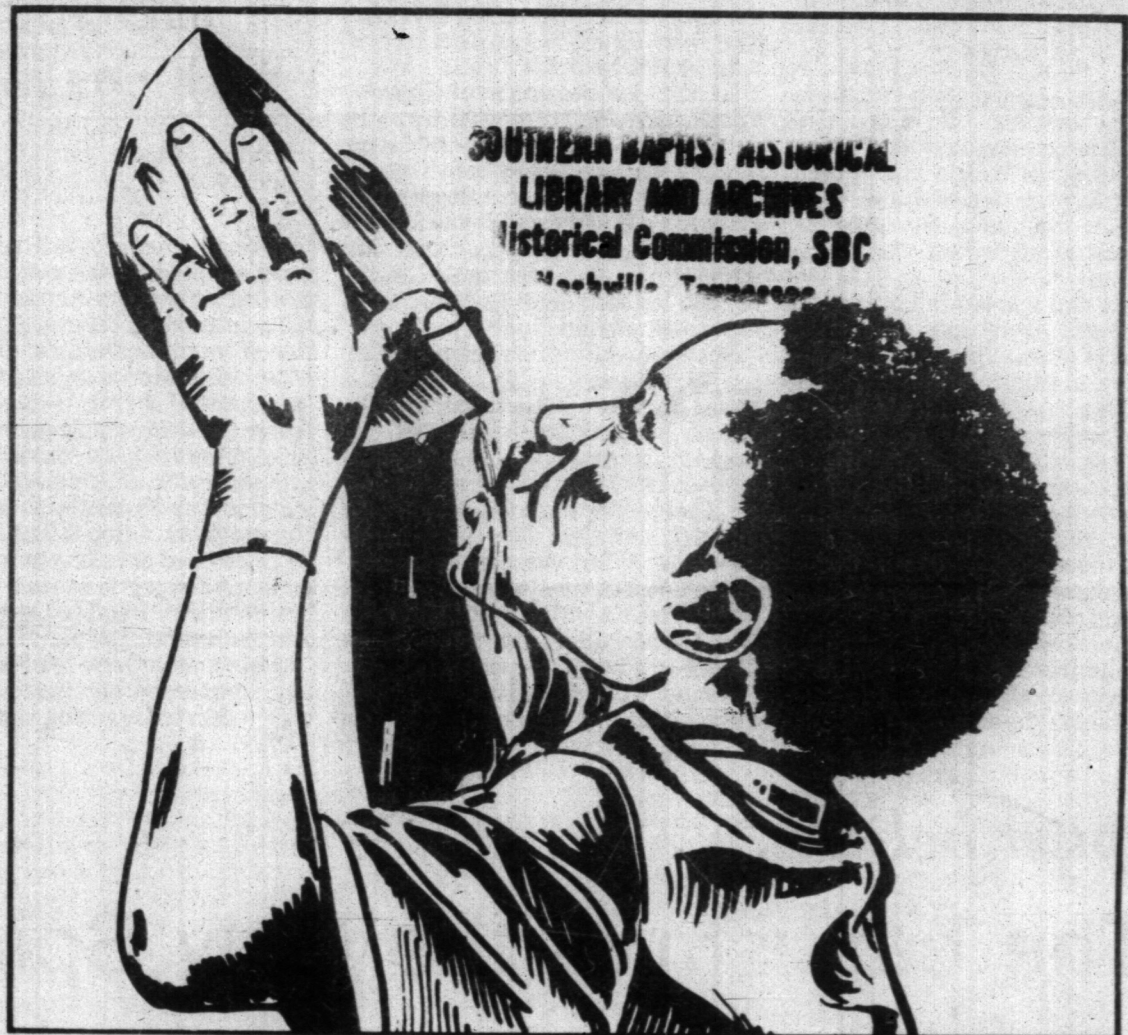
"I don't have any refreshments," she told them. But one said, "We don't have to have them." Soon First, Moss Point, began a regular club there.

Early this fall, seven Big A Clubs and one Teen Prime Time ministry were meeting weekly in multi-family housing areas in Pascagoula, Gautier, Moss Point, and Ocean Springs.

Rebecca is director of career development at Gulf Coast Junior College. How does she find time also for the ministry with children? "I can't not do it," she said. "I believe in it. It's my thing, the thing I believe God wants me to do. The children respond. We need to teach them there is salvation for them."

"If we don't sow the seed, there is not going to be a harvest. These people working in Big A Clubs may not live to see it, but it will come."

BECAUSE WE HAVE BEEN GIVEN MUCH

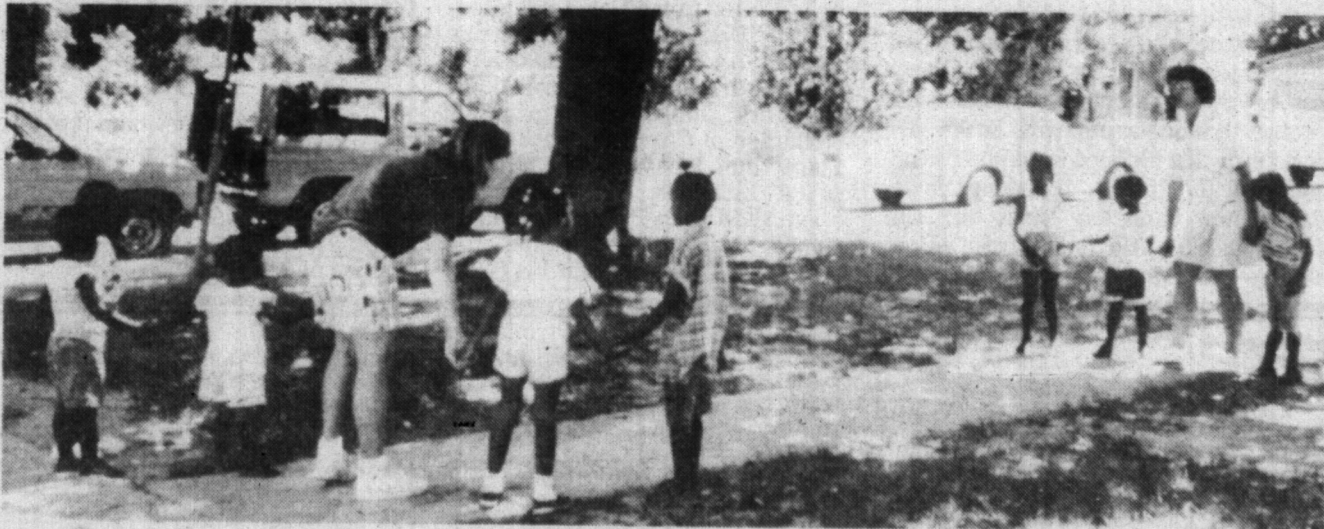


WEEK OF PRAYER FOR FOREIGN MISSIONS

DECEMBER 4-11, 1988

LOTTIE MOON CHRISTMAS OFFERING

NATIONAL GOAL: \$84,000,000



Acteens direct games for children at a Jackson County apartment complex.

Baptist workers, supplies leave soon for Jamaica

RICHMOND, Va. (BP) — Hurricane-stricken Jamaica soon will get help from Southern Baptist construction workers and 140 tons of building material to help restore wind-wrecked churches.

Lumber and metal roofing are scheduled to be shipped from Miami Nov. 25 and arrive in Jamaica three days later. A 10-man crew is to fly to Jamaica Nov. 26 to distribute materials among Baptist churches and start re-roofing work, said Boyd O'Neal of the Southern Baptist

Foreign Mission Board.

Additional Southern Baptist volunteer teams will head to the Caribbean island during December and January to start restoring 180 of the 270 Baptist churches and 21 of the 60 parsonages damaged by Hurricane Gilbert, O'Neal said.

Jamaicans already have received half of the 50 tons of beans and 23 tons of rice and dried milk being donated by Southern Baptists. Another shipment was to leave Miami Nov. 11.

Editorials . . . by Don McGregor

New life for Clarke

Mississippi Baptists, at their convention last week, pumped new life into Clarke College; but it may have been done at the expense of all of the other areas of work in the state including the other colleges and Clarke's parent institution, Mississippi College.

The effort to keep Clarke alive required a budget amendment proposed by Lewis Nobles, president of Mississippi College, which added \$145,000 to the budget presented to the convention.

Though they may not have considered where the extra money was to be found, the messengers to the convention voted 2 to 1 to add the needed amount to the budget.

Therefore, it would seem that the interest in keeping Clarke open is strong. There may have been some who felt that the budget amendment was not a wise decision and voted against it but who, nevertheless, would not want to see the school closed.

Nobles had pointed out that if the amendment were not made, the trustees of Mississippi College would be forced to return the school to the convention.

The problem in it all is that regardless of a budget amendment, all of the money may not be forthcoming. Since it is a part of the budget, however, Mississippi College will get most of the money even if the budget is not met.

If there is a budget shortfall, all entities of work will get a bit less income because of the amendment.

If there is a budget shortfall, the entire amount of the amendment would

not be forthcoming, and Mississippi College would receive a bit less of its regular allotment than would have been expected.

In spite of all of this, it is apparent that Baptists in Mississippi are interested in keeping Clarke open. This is a desperate way to do it. All of the other entities in the budget picture already had been asked to trim from their requests to keep the total figure as low as possible. At this point, Mississippi Baptists are behind by \$445,211 on the 1988 budget of \$18.9 million. There seems to be a glimmer of hope, however, that the 1988 budget will be met. With the amended figure, the 1989 budget will be \$20.1 million. The total figure before the amendment was \$19,871,639.

In the mathematics of figuring Cooperative Program gifts from the state, the addition of \$145,000 to the budget will actually cost about \$231,848. The 37.5 percent Cooperative Program gift of the additional \$145,000 will be \$54,340. Then because that amount has also been added to the budget, an additional 37.5 percent of that must be added in.

Mississippi Baptists seem to want the school open. Nobles pointed out a better way to do it. He said that if the school could attract at least 300 students, it would be able to make it without having to ask the convention for more money each year. There are now 111 students. The new budget allocation is for one year only.

The Cooperative Program pays \$616 per student at Mississippi College. With the new allocation, the figure at Clarke will be \$3,186 per student.

A motion that would have taken the allotment out from under the

Cooperative Program umbrella was defeated.

This was not intended to paint a gloomy picture but to present facts. It has to be a fact that an addition to the budget does not mean that the money will be forthcoming. The fear is that the same amount of money will be given in spite of the additional amount represented in the amendment. Perhaps that will not be the case. Since the additional amount was voted into the budget, perhaps it will be added to the budget income. Let us pray that it will be so.

Overall, the convention this year was a very positive meeting. The officers conducted the affairs in an efficient and effective manner, and the presiding of President Jim Futral was especially cordial and carried out with grace and good humor. All of the presiding officers worked to keep the atmosphere of the convention relaxed and peaceful.

Several meaningful resolutions were adopted by the convention, including statements on race relations, the priesthood of believers, and a position of moral and ethical issues. The latter resolution sought to dissociate the convention from remarks made before the Southern Baptist Christian Life Commission by Mississippi commissioner Curtis Caine. A story on his statements was carried in the Baptist Record issue of Oct. 6. The resolution on priesthood of believers was intended to take exception to one passed at the Southern Baptist Convention in San Antonio on the same subject.

Other resolutions opposed gambling; applauded bi-vocational ministers; decry pornography, child

abuse, the use of alcohol; and spoke on world hunger, peace, and Christian integrity.

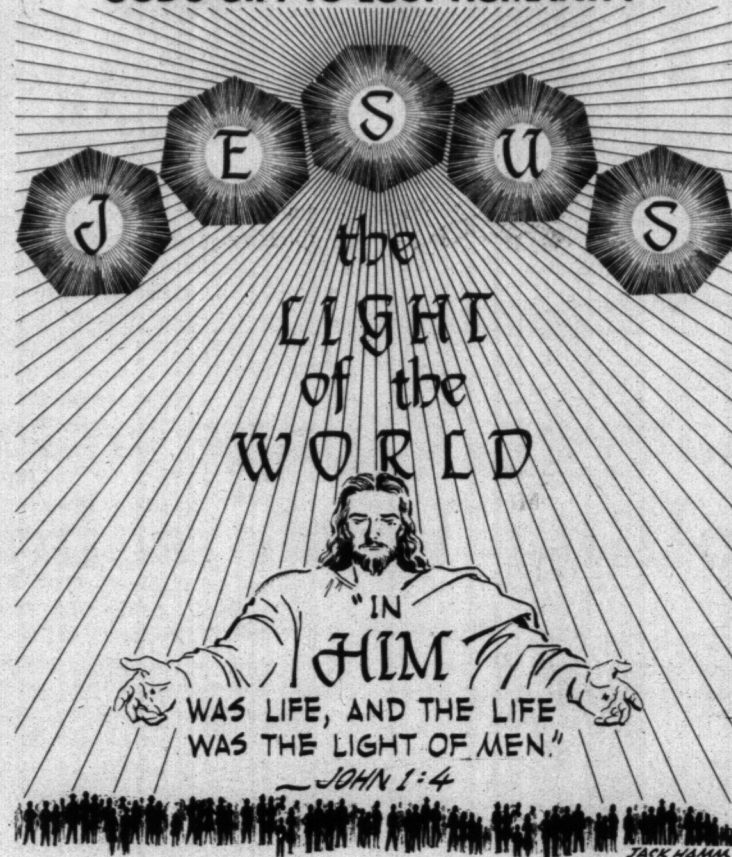
The Mississippi Singing Churchmen, as always, were excellent as they took part in a service calling attention to the partnership between Mississippi Baptists and Japan Baptists to observe the 100th anniversary of Baptist work in Japan. Earl Kelly, executive director, spoke during a commissioning service for those who will lead teams to Japan for evangelistic crusades next October.

There are some sharply divided viewpoints in evidence during this

convention, but all speakers were treated courteously by their fellow messengers, and everyone who wanted to present his viewpoint was allowed to do so. A good spirit prevailed throughout the meeting. This was due to a great degree, of course, to the nature of those who presided at the sessions. But it also seemed to be from an attitude exhibited by all that everyone was to be treated as a brother and sister in the faith.

When that is the case, differences can be looked at honestly and agreements can be worked out. That makes for a good convention.

GOD'S GIFT TO LOST HUMANITY



Baptist beliefs . . .

The baptism of the Holy Spirit

By Herschel H. Hobbs

"For by one Spirit are we all baptized into one body." — 1 Cor. 12:13

This is the only reference to the Holy Spirit himself baptizing. "Baptize" can mean to overwhelm (Matt. 20:22-23). Here the sense is the Spirit overwhelming believers as he brings them into the fellowship of the body of Christ.

There are those who teach that following regeneration a select group of Christians progress in Christian growth to the point that they receive the baptism of the Holy Spirit, called "the second blessing." But note in this verse that "all" believers are baptized into "one body."

The book of Acts is the historical record of the spread of Christianity in the First Century. In Acts only three times is the Spirit seen as coming upon people as individuals (not on the church, 8:17; 10:44; 19:6). In each

case it was in connection with their regeneration. In the last two the Spirit came upon believers immediately. In the first, possibly four days intervened between the two events. Whereas in the last two an apostle was present to verify the Spirit's act, he waited until Peter and John came to Samaria. In each case the Spirit authenticated that non-Jews had been saved (Acts 11:17-17).

In Acts 19:2 Paul asked the disciples of John the Baptist, "Have ye received the Holy Ghost [Spirit] since ye believed?" (KJV). The Greek reads, "Did you receive the Holy Spirit when you believed?" He did not want to know if they had received "the second blessing." He simply wanted to know if they had been saved.

Upon learning that they had not even heard of the Holy Spirit, Paul

preached Jesus to them. As soon as they believed in him, the Spirit came upon them. Paul then knew that they were saved. For "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

It's we who paint away the sunny days, with reflections of the past, sorrows, pains, and we grieve about these things to no avail; for God is our sunny day; we are but the brushes and colors that do the painting. So we color our days with hope or happiness or distress and failures. It depends on us as to how each day turns out. He shows us his world and we paint as we like. — Tex McPherson, Dallas

Guest opinion . . .

Is it fair?

By Charles W. Whitten

God never gave me a detailed road map of his will for my life, but he already had said that it is not his will that any perish. Jesus said, "I am the Way, the Truth, and the Life; no one comes to the father except by Me."

I came to know Christ as my Savior at an early age; and as a young man, I heard that millions did not know Him. They had not heard the Good News that only Jesus saves — thus they were perishing. That was not, and is not God's will, and I couldn't help but offer myself as a volunteer and say, "Here am I, Lord; You can send me." And he sent me outside the U.S.A., where the need is great, few have heard, and there is an unfair distribution of Christian workers.

Since then I have never stopped hearing him ask for volunteers: "Whom shall I send? And who will go for us?"

It is not his will, nor is it his fault,

that millions are still perishing. Jesus said to his followers, "You are my witnesses, and I am counting on you to take my Good News to all those who have never heard."

Is it so hard to determine God's will for your life, as you lift up your eyes and look at the lost world? Is it fair for some to hear the gospel message over and over and for millions of others never to hear it even once?

Charles W. Whitten is emeritus missionary to Argentina, Spain, Canary Islands, and Equatorial Guinea (West Central Africa). He and Mrs. Whitten live in Clinton.

A collector is a man whom few care to see, but many ask to call again.

Some people's idea of a hick town is one where there is no place to go where one shouldn't.

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Pastors name Gandy, hear six messages



Gandy

McComb

L. Edward Gandy, pastor of First Church, Kosciusko, last week was elected president of the Mississippi Baptist Pastors' Conference. J. Roy McComb, pastor of First Church, Columbia, was named vice-president by the pastors; and Lannie Wilbourn, pastor of Pinelake Church, Brandon, at Ross Barnett Reservoir, was elected secretary.



Wilbourn

Gary Berry, pastor of First Church, McComb, presided at this year's meeting as vice-president. The former president, Davis Odom, had resigned his Mississippi pastorate earlier in the year and moved out of state. Following that, Berry arranged the program.

During the course of this year's meeting Berry appointed a committee of four pastors for the purpose of formulating guidelines for the Pastors' Conference. This committee would be expected to make a report on its conclusions at next year's meeting. Members of the committee are Frank Gunn, pastor of First Church, Biloxi; Gene Henderson, pastor of First Church, Brandon; Gerald Harris, pastor of Colonial Heights Church, Jackson; and James Richardson, pastor of First Church, Madison.

There were six messages during the two-session meeting with Rex Yancey, pastor of First Church, Quitman, opening the program. In discussing the model prayer from Luke 11,

Yancey asked what brought about the disciples' request to be taught how to pray. He said there were four elements: the arrival of a teachable moment, an admission of difficulty, an acknowledgment of fallibility, and an awareness of responsibility.

Yancey said there are many things in Christian life that "we are not going to learn until we are ready to learn it." He added, "it is difficult to discipline ourselves to pray."

In discussing the acknowledgment of fallibility, Yancey noted that there is no infallibility in any man. "The Bible is infallible. Man is not," he said.

"Strength for ministry comes from the Lord," Yancey said. "We may be chosen, but we are not infallible." He concluded by saying that "we'll get creativity and power in our ministry when we humble ourselves and ask the Lord to bless us."

Eddie Hamilton, pastor of Oak Forest Church, Jackson, used John 21 as his text. He spoke on love's acclamation, love's affirmation, and love's application. He said it is easy to acclaim our love for the Lord, but we usually try to leave ourselves a way out. "Sometimes our acclamation is not consistent with our actions."

There are two keys to love's affirmation, he said. They are conciliation and confrontation. He said we must confront people with sin, but to point a finger is sinful in itself. "We must be careful about what motivates us," he noted. "The Lord demands a relationship based on love. He demonstrated such a relationship."

Love's application is seen in service and in action, he said. "The only service recognized is motivated by love. Ministry without love will not get it. It is just not there unless love is in our lives."

Ed Young, a native of Laurel and pastor of Second Church, Houston, closed the morning session. He drew from the life of Joseph and said that Joseph learned of the reality of God in the displacements of life, he learned of the reality of God in the temptations of life, he learned of the realities of God in the injustices of life.

(Continued on page 4)

Police suspect murder in missionary's death

By Marty Croll

SAN ANGELO, Texas (BP) — Investigators believe retired Southern Baptist missionary Ona Jones was murdered Nov. 8 or early Nov. 9 before her house was set aflame on the grounds of a Baptist retirement community here.

Police said Nov. 15 they were just beginning their investigation and had not identified a suspect or determined a motive.

The fire was confined mostly to the bedroom where Mrs. Jones' body was found. Investigators did not find carbon monoxide in her lungs, leading them to believe she was dead before the fire started, said Robert Martinez, the San Angelo police detective assigned to the case. However, police found no evidence of forced entry or sexual assault, he said.

Mrs. Jones' husband, Sam, said police told him they believe she was strangled. Martinez would not con-

firm that report.

Preliminary results of an autopsy conducted in San Antonio, Texas, indicated the death was a homicide, said San Angelo Fire Marshal Ken Land.

Complete results of the autopsy will not be available for two to three weeks, Martinez said.

Sam Jones was attending a three-day senior citizens' retreat at a Baptist camp near Kerrville, Texas, at the time of the fire. Mrs. Jones had planned on being with him but changed her mind at the last moment to lead two local programs relating to the Baptist World Alliance's World Day of Prayer.

The Joneses were missionaries for 32 years in Zimbabwe. They lived in that country during its bloody struggle for independence from Great Britain and pioneered Southern Baptist work in the city of Salisbury.

Marty Croll writes for FMB.

The Second Front Page

The Baptist Record

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Line item goes to MC

State convention votes extra money for Clarke

By Tim Nicholas

Mississippi Baptists gave their beleaguered junior college a reprieve with additional funding during their convention, Nov. 14-16, in Jackson. In addition, a floor fight over another Mississippi Baptist school was averted the day the convention began.

Messengers also approved resolutions condemning racism and denouncing statements made by a Mississippi member of the SBC Christian Life Commission who had called the late Martin Luther King Jr., "a fraud."

A record 1,921 messengers voted two to one to give Clarke College at Newton a special allocation of \$200,000. Mississippi College, which operates Clarke as a division, but with separate financing, had threatened to return Clarke to the convention should the extra money not be forthcoming.

The 871-413 vote indicated a clear desire on the part of messengers to continue Clarke's existence.

Mississippi College President Lewis Nobles, acting on a request from MC trustees, during discussion of the 1989 Cooperative Program budget, said that MC needed a total line item of \$200,000 per year. The trustee motion added that "without this kind of funding, it would not be feasible to continue the operation of Clarke College."

The convention gave Clarke to MC in 1980 when then-trustees of Clarke said they could no longer operate the school. A declining enrollment — 111 full time equivalent students — and declining finances have plagued the school.

Nobles said that the two schools have not been completely merged as the original documents "call for because of separate accreditation of MC and Clarke. He also explained in answer to a question that the intent of the trustees' motion was to ask for the same amount of additional financing next year and that such was "necessary until such time as enrollment at Clarke reaches at least 300 students."

The convention's budget committee had suggested a special line item of \$55,095 for the second year in a row. The convention approved an additional \$144,905.

Since the convention operates in tandem, as convention board president Donald O'Quin told messengers, the budget had to be adjusted upwards further to keep the funding to SBC causes outside the state at 37.5 percent (an increase of a half percent over the previous year.) The total increase to the budget after the Clarke vote was \$231,848, setting the new budget at \$20,103,541. The 1988 budget is \$18,915,000.

Nobles later told the Baptist Record that the special money to MC for Clarke "marks the first time since the merger that there has been an infu-

sion of 'new' money into the operation of Clarke College."

Said Nobles, "Such funds will obviously make it possible to acquire additional library resources, help equalize the salary status for Clarke faculty and at the same time provide money for the development of two or three new programs which we have been discussing for some time as a possibility."

Nobles said that he does not plan to close the religion program on the upper division level for MC students at

gram percentages. The amount for 1989 will be \$750,000. If that amount were included in the total budget, the amount to SBC causes outside the state would have to be increased 37.5 percent of that additional amount.

Messenger Marty Evans of Oxford made a motion that the 1989 convention include the annuity money as part of the total budget. He made his appeal on the basis of honesty in giving 37.5 percent of the total amount given by the churches for Cooperative Program gifts.

O'Quin said that the annuity item was considered a priority matter. Bob Good of Oak Grove Church in discussion asked if churches were to take priority items off the top and give what is left over, "What would be left of the Cooperative Program?"

The motion was defeated.

The floor fight which was averted would have been over allegations of financial and administrative mismanagement at William Carey College based in Hattiesburg. In his report to the convention, William Stewart, chairman of the Mississippi Baptist Christian Education Commission, noted that the Carey trustees had been polled and voted unanimously to approve a recommendation "that the

(Continued on page 4)



Brogan leaves MBS presidency

Richard Brogan, right, passes the presidential medallion to Hickman Johnson, the new president of Mississippi Baptist Seminary. Brogan has been president of the seminary since 1984. Johnson is becoming president now that Mississippi Baptists are giving their share of the seminary to National Baptists. The Convention voted final approval to sever ties with the black seminary headquartered in Jackson, ending 45 years of association with the school. Brogan rejoins the convention board staff in January to work in black church relations.

Convention votes money for Clarke

(Continued from page 3)

Education Commission make a study of the financial status, organizational structure, administrative practices, and use of college endowment funds and report its findings and recommendation to the William Carey College Board of Trustees."

The previous morning the Carey trustees had met with the Education Commission at the invitation of the Commission to consider ways to reunite the seriously divided group of Carey trustees.

Out of that meeting came the offer of the Commission to help should the Carey board invite them to do so.

This move offered a channel for critics of the college and its administration to air their grievances through a neutral deliberative body and precluded such a debate on the floor of the convention.

The nature of accreditation requires trustee boards to have the final say in matters of college governance. However, trustees may engage the services of outside advisors when they wish.

In recent months, trustees have voted not to renew the contract of Carey President J. Ralph Noonkester and later reversed that decision. Carey is operating under a \$1.2 million deficit.

Related to Carey, in an unprecedented move, a convention trustee — to Carey — was replaced on the Committee on Nominations report after a challenge by a Carey student, Jeff Rimes. Rimes nominated Randy Davis, pastor of First Baptist Church, Vancleave, to replace Lewis Fowler, whom Rimes said only began attending trustee meetings after the recent vote to replace Noonkester as president. That vote later was rescinded. Messengers approved the substitution and then approved the slate of nominees to boards and agencies.

Carey Vice President Hugh Dickens, who serves as secretary to the trustees, later told the Baptist Record that Fowler had attended three trustee meetings in the past two years, including the special called meeting. Carey normally holds three a year. Dickens said that it was Bob Sigrest, who just rotated off the Carey board, who had attended only one meeting in three years.

The resolution on race condemned the "resurgence of extremist groups which promote unchristian attitudes and beliefs regarding people of various races and ethnic groups..." and called for promotion of laws which insure "justice for all."

A resolution which passed after considerable debate concerned refutation of remarks made by Christian Life Commissioner Curtis Caine, a Jackson physician and member of the convention's host church, First Baptist.

During a recent commission meeting, Caine commented that the late Martin Luther King Jr., was a fraud, that the first U.S. Communist cell block was the Department of Agriculture, and concerning poverty, that "sometimes Christians who are softhearted steal from those who have and give to those who have not. That is not Christian," he was quoted as saying.

During debate, messenger Ray Lloyd, pastor of First Baptist Church, Starkville, said that he does not wish

"for Mississippi Baptists to be embarrassed, humiliated, and identified with the statements" made by Caine. Said Lloyd, Caine's remarks were "greatly contrary to that which generally Mississippi Baptists believe."

The resolution said "that Mississippi Baptists desire to make it known that we in no way endorse these positions espoused by the trustee from Mississippi on the Christian Life Commission."

A resolution on priesthood of the believer noted that a Baptist stands for the freedom "to relate to God as his or her conscience dictates, without the interference of government or organized religion." Notably absent from the resolution was mention of the "authority of the pastor" which was a part of a similar resolution passed during the Southern Baptist Convention meeting in San Antonio.

The priesthood resolution was the only one which was amended. Added was an explanation of what the doctrine means: "Be it further resolved we believe Christ is our high priest and through him every born again believer has direct access to God without (need of) any human priest and that every believer has the right and responsibility to interpret scripture under the guidance of the Holy Spirit."

Other resolutions opposed gambling, alcohol consumption, pornography, and child abuse; favored peace and Christian integrity; appreciated the 500 bivocational ministers in the state; and, in a resolution concerning world hunger and poverty, "opposed individuals, movements, institutions, and economic systems that oppress or create disadvantage to the poor."

In other business, the convention re-elected its president Jim Futral, pastor of Broadmoor Baptist Church in Jackson to a second one year term. They elected Jon Doler, pastor of First Baptist Church, Leland, as first vice president, and Ronny Robinson, bivocational pastor of Mt. Moriah Baptist Church, Lincoln County, as second vice president.

And by-law changes were made to continue accommodating the shortened convention schedule because of the Pastors' Conference begun by the convention two years ago. The by-laws were changed to have resolutions presented by the end of the third session, since there are now only five sessions in the entire convention. The pastors meet on Monday morning and afternoon. Previously, the convention opened on Monday afternoon.

The 1989 convention will take place Nov. 13-15 at First Baptist Church, Jackson.

Humor not only saves us from ulcers, heart attacks, and other maladies that result many times from too much tension, it also saves us from ourselves. Without a healthy sense of humor, we take ourselves too seriously.

You not only feel better, you also look better when you are laughing — when you are smiling. Is it any wonder that the cheerful person often lives longer than the pessimistic one, and certainly enjoys life twice as much? Cheerfulness is as important as diet. — John Thompson



These are the new officers of the Mississippi Baptist Convention. From left they are J. W. Brister, associate recording secretary, director of missions, Hinds-Madison Association; second vice president, Ronny Robinson, pastor, Mt. Moriah Church, Lincoln Association; Jim Futral, president, pastor of Broadmoor Church, Jackson; Jon Doler, first vice president, pastor of First Church, Leland; and J. Clark Hensley, retired executive director of the Mississippi Christian Action Commission.



These are the new officers of the Mississippi Baptist Convention Board. They were elected by their fellow members in the board organizational meeting after the convention. From left they are Bartis Harper, vice president, pastor of Tylertown Church; Donald O'Quin, president, pastor of First Church, Charleston; and Rex Yancey, secretary, pastor of First Church, Quitman.

Pastors name Gandy, hear six messages

(Continued from page 3)

and he learned of the reality of God in exaltation.

"We are responsible for the depth of our lives," he said. "God is responsible for the depth, length, and breadth of our ministry."

The theme for the meeting was "Preach the Word In Season and Out of Season."

Randy Davis, pastor of First Church, Vancleave, opened the afternoon session. He pointed out that those who are thirsty may come to the water of life and drink freely because there is an ever abundant supply — "an overflow."

John Brock, pastor of Ackerman Church, Ackerman, spoke on the will of God and said that those who complete their ministry and finish well do so because they have found the will of God and his call in their lives. He said that some who fall by the wayside might not have been called. In that case, they should get out, he declared.

Brock spoke of staying in the will of God and of returning to the will of God. He noted that all is not wasted for those who may have stepped out of the will of God. They need to wait on God, he said.

He concluded by saying that it

doesn't matter what happens after the message is delivered. "We must deliver the message," he said.

The closing message was delivered by Glenn Weekly, pastor of First Church, Hendersonville, Tenn.

Mark Harland, minister of music at First Church, McComb, was the song leader. He presented special music; and his wife, Teresa, joined him in other special music. They were accompanied by Doug Pacas, pianist at Istrouma Church, Baton Rouge.

Special music was presented also by Jay and Martha Richardson, students at New Orleans Seminary. Instrumentalists for the meeting were Debby Case and Ruth Keyes of Colonial Heights Church, Jackson.

Committee on Committees named

Jim Futral, convention president, appointed the 1989 Committee on Committees: Wayne Burkes, Bolton, chairman; Randy Turner, Natchez; Ernest Sadler, Pascagoula; Cindy Pelphrey, Columbus; and Pete Frier-son, Jackson.

Special meet forestalls floor flight

By Tim Nicholas

An action of the William Carey College trustees took only a minute to read during the Mississippi Baptist Convention, but it forestalled a potentially explosive litany of charges and countercharges concerning Carey's administration from being aired during convention sessions.

Commission Chairman William Stewart, pastor of First Church, Eupora, during his report, read of the Carey action which "recommended that the Education Commission make a study of the financial status, organizational structure, administrative practices, and use of college endowment funds and report its findings and recommendation" back to the Carey trustees.

That Carey trustee vote came unanimously despite the board being divided over the issue of President J. Ralph Noonkester's administrative actions and the school's financial woes.

Stewart later told the Baptist Record that he was encouraged by the unanimous vote. "I believe this indicates a common desire by the members of the board to settle the issues, and to go on with the ministry of Christian higher education at William Carey College."

He added that the action has given the commission "the opportunity to look carefully at the situation at Carey and to help bring a satisfactory solution."

The vote took place after a meeting on Nov. 13, the day before the convention began, to attempt to unite the trustees. The meeting was called by the Education Commission which invited the Carey trustees to discuss their troubles.

On Sept. 29, the Carey trustees voted 5-4 not to renew the contract of President Noonkester past his 65th birthday which is next June. Then on Nov. 3, the trustees reversed their action, nullifying with a 7-4 vote their previous action. No trustees changed his or her vote either time but trustee Tommy King of Columbia resigned during an informational meeting of the trustees which took place, Oct. 17. King, who had voted not to renew the contract, withheld reasons for resigning. The entire remaining board attended the nullification meeting. Chairman Billy McKay did not vote either time.

And so the Education Commission invited this divided trustee board to meet jointly Monday morning before the convention began. Chairman Stewart explained the purpose of the meeting to the group — which included nine Carey trustees, Noonkester, Carey Vice President Hugh Dickens, Controller Joe Riley, faculty member Walter Moore, eight Commission members, convention president Jim Futral, and the Baptist Record associate editor.

"We are not a superboard," said Stewart, who read from the convention's constitution. "We are not here to do your work," he said, "or to set your policies and make your decisions. We are here to discuss with you the current situation."

Noonkester took the floor for about 45 minutes. He said what perplexes him the most is "our failures in denominational relations." He said perhaps the commission's denominational relations committee could meet with Carey's counterpart committee to "sit down and hear what some of these real, real criticisms are beyond finance" and prepare a joint report.

He said that the Southern Association (Continued on page 5)



Alford

Fike

Green

Crain

Youth meet theme: "Celebrate Jesus"

The annual Mississippi Baptist Youth Evangelism Conference will take place Dec. 29-30 at the Mississippi College Coliseum in Clinton with the theme "Celebrate Jesus."

Each session will begin with a celebration led by David Crain, a musician from Grand Saline, Texas.

Featured speakers include Ken Alford, pastor of Morrison Heights Church, Clinton, and Kelly Green, an evangelist from Dallas.

Al Fike of Richardson, Tex., and a former Mississippian, will present "proof that God has a sense of humor."

Other leaders for the conference include master of ceremonies, Rich Malone, minister of youth at Parkway Church, Jackson; Dennis Ray Smith, associate pastor at First Church, Pascagoula, leading activities during

breaks, and special music will come from Bethlehem Church and First Church, Jackson.

The program begins at 2 p.m. Dec. 29, and concludes by 4 p.m. the next day. Youths may register at the door, but to pre-register, the deadline is Dec. 15. There is a \$3 registration fee per person. Write Youth Evangelism Conference, Box 530, Jackson, MS 39205. Guy Henderson, director of the Evangelism Department, MBCB, is program chairman.

Motels in the area include Best Western Metro Inn, phone 355-7483; Holiday Inn Southwest, 355-3472; Metrocenter Ramada Inn, 944-1150; Day's Inn Metro, 948-0680; Scottish Inns of America, 969-1144; and Stonewall Jackson Motor Lodge, 354-1653.

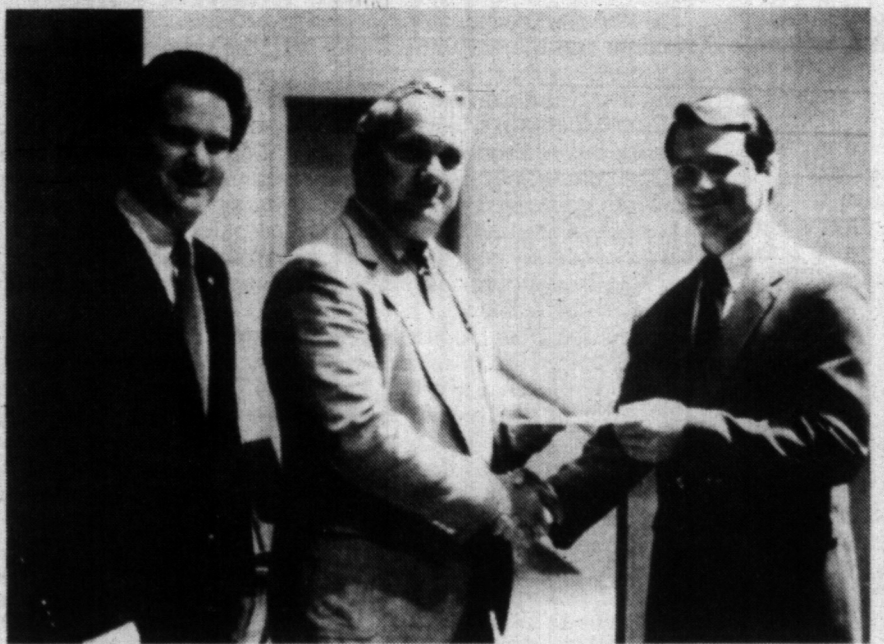
MSU BSU charters alumni group

The Baptist Student Union at the University of Southern Mississippi chartered its BSU Alumni Association. The festivities began homecoming weekend with a Saturday luncheon for BSUers, their families and friends, and BSU alumni. Current BSUers presented a nostalgic drama review of "life at BSU" featuring council meetings, summer missions experiences, dating life, and friendships.

During the charter meeting of the USM BSU Alumni Association, a constitution was approved and officers and board members were elected. Those newly elected include: presi-

dent, Larry Townsend; vice president, Marcia Roseberry; secretary, Debbie Granberry; treasurer, Mary Butler; and board members, Carol Ann McMorris, Dale Kennon, and Bartis Harper. There were 58 alumni present to sign the "charter member" list.

The USM BSU Alumni Association is open to any person interested in the organization. Those desiring to join should send their names, addresses, and years at USM to: Baptist Student Union, SS Box 10005, Hattiesburg, MS 39406-0005. No dues or initiation fees are required, but a contribution is requested. Marilyn H. Bedford is BSU director.



Fox receives Bryant scholarship

Tom Fox of Forest, was recently awarded the Therman Bryant Memorial Scholarship at Clarke College. This scholarship is awarded by the Board of Ministerial Education, MBC, from funds which have been placed in trust in memory of Therman V. Bryant who was dean of Clarke College 1957-1965. Recipient of this scholarship is selected upon the basis of academic achievement and personal needs.

Fox is pastor of Steele Church, Forest. He is a senior ministerial student at Clarke College. Pictured with Fox, right, are James C. Read, Clarke dean, center, and Johnny Walker, pastor of First Church, Lucedale, and vice-president of the Board of Ministerial Education.

(Continued from page 4)
tion, which is the accrediting group, "are monitoring the transactions as relates to trustees, the Education Commission, and Mississippi Baptists. When this all boils down — and every minister trustee needs to look at it very well — there positively is at stake the accreditation of William Carey."

Noonkester told the group "I have said to myself and to Don Fowler, the administrator (at the coast campus) there has to be a restructuring — and there is not to be the closing of the coast campus as was declared in the newspapers before our last meeting."

He added, "It won't be long, I assure you, before there will be another head of this institution." And he said that the deficit — which is running at \$1.2 million — "is not the most serious thing that is before the convention now — it relates to denominational relations."

In a written file given to participants at the meeting, Noonkester announced plans for an organizational meeting of the trustees for Nov. 29. One note explained about employee annuity payments to the Annuity Board being "at least" two months behind between February 1985 and June 1986. The "at least" was added by Dickens in his oral comments concerning the payments. Charges have been made in the past concerning the lag time in making these payments.

Another note in the file concerned Carey's intent to ask the convention for permission to borrow money to take a new mortgage on some Carey property. Noonkester said new money was coming in to the tune of up to \$500,000 by the end of the year and the new mortgage was not necessary. The request in the file was marked "cancelled."

Concerning accusations of spending endowment funds, Noonkester said all funds, endowment or otherwise, are "always receded into the general fund (first)" and that this practice had not yet been corrected. Dickens noted that some endowment funds were due from the plant fund.

Trustee David Spencer then presented in about 25 minutes what was termed a "minority report." Spencer was one of the four remaining trustees who had voted against rescinding the vote on Noonkester's remaining as president past his 65th birthday.

Spencer said that of the school's accounts receivable, that \$400,000 of that was in bad debts — money owed the school which was not expected to be collected, and that a total of \$388,000 was due to the endowment fund. "That is money we owe ourselves," said Spencer. He said the school's bylaws had been violated a number of times including a bylaw which states that plant and endowment funds were not to be combined in any way.

"The school is not for sale and my integrity is not for sale," said Spencer. "We felt like a change in administration is necessary. There was an at-

tempt to work out a compromise (at the last trustee meeting) that also fell through due to some misunderstandings. We are calling upon you to hear our grievances. The president says all is well (but there has been) an increase in short term indebtedness of a half million dollars in the last year."

He said the minority group of trustees feel the bad debts are left on the books in order to make the balance sheet look better. "We are not aware of who owes us this money in many cases," he said. He said that faculty members are unable to purchase materials needed to teach in the classroom and that they cannot order books because of overdue accounts with the publishers.

Spencer said there were three reorganizations presented to the board in nine months. "Many times these reorganizations simply seemed to be the president's way to deal with problem people as he perceives them." He said some have received as little as five minutes notice of their demotions. Two vice presidents were demoted — one, Milton Wheeler, was demoted twice.

Other charges from Spencer included threatened legal proceedings against the institution which has no liability insurance for trustees and lack of a professional security agency on campus. Spencer said he had learned that last June in the coast campus apartments, a man living with a girl student had attempted to kill himself. "Riot police had to restrain the man," he said. For a time the coast apartments were rented out to anyone, student or not, and neighbors had reported to the police drinking and loud partying. Spencer said he understood that \$100,000 promised to the Mississippi Mission but used instead to pay notes on the coast apartments.

Spencer said the president makes up the budget without consulting the budget and finance committee, "at least, not all of them," he said. And he made an accusation of nepotism. Noonkester's son, Myron, is a department head, now supervisor of former vice president Wheeler. He mentioned that adequate search should be made to find Baptist professors prior to hiring those from other denominations.

He called handling of government funds "irresponsible." Of the approximately \$900,000 granted, in the first two months of the school year \$600,000 had been expended. He said that though the bylaws forbid it, \$388,544 was removed from the college's \$2 million endowment. And another \$230,000 in endowment was used as collateral on a recent sale of property. He said that in that sale and another concerning a land swap with a Hattiesburg donor, "the college lost some \$750,000."

Spencer said that in the Tatum gift of land on Highway 49 which had a fair market value of \$665,571, there was a stipulation by the donor the school build a three lane boulevard which

would cost the school \$750,000.

Spencer said the minority group of trustees was "hopelessly outnumbered" and he wanted some independent audit committee to investigate administrative and financial practices at Carey.

The Carey trustees were then dismissed from the meeting while the Education Commission discussed what could be done. The only action possible with accreditation set up the way it is, they agreed, was to offer help should the Carey trustees ask. President Futral said that "There are questions that must be answered for the convention. If it is a matter of fitting the accrediting guidelines or having answers from one of our schools, the convention is going to demand answers. This group (the commission) has the responsibility to be the buffer." He added, "The convention is up in arms wanting a solution they can grab."

The two groups then reconvened with Stewart explaining the commission could help if so asked. Futral told the trustees that information had to be forthcoming and that "this convention is sitting with bated breath waiting to hear what is our direction. The commission is the only legitimate channel we have left that is a buffer."

The Carey trustees met separately again polling themselves concerning asking for help. That vote was unanimous. Later calls to the other three trustees confirmed the fully unanimous vote.

Said Noonkester to the Baptist Record: "I really do believe that after we miraculously came to this unanimous vote after some of the most emotional kind of discussion of the issues that divide us by the greatest of gulfs, I have some real hopes we can get through this."

The Education Commission will meet within the next two or three weeks to determine an approach to the study.

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861 Sunday Schools started

NASHVILLE (BP) — Southern Baptists started 861 new Sunday Schools during the 1987-88 church year, for a three-year total of more than 2,600 new starts.

New Sunday Schools for the year ending Sept. 31, 1988, represent an increase over the 826 new starts for 1986-87. And 944 new Sunday Schools

were started in the 1985-86 church year. The convention goal for 1985-90 is 8,000 new Sunday Schools.

With 273 new Sunday Schools in 1987-88, Texas led the Southern Baptist Convention in new Sunday School starts. The previous year, Texas started 268 new Sunday Schools.

President's address

"God is able . . . are we?"

By Jim Futral
pastor, Broadmoor Church
Jackson

The theme of this great convention is exciting, dynamic, optimistic. "Unto Him Who is Able." It is a great clarion sound that needs to be rung again and again in our churches — that God is able.

Jude 24, "Now unto him that is able to keep you from falling." Hebrews 7:25, "Now unto him who is able to save them to the uttermost."

Ephesians 3:20, "Now unto him who is able to do exceeding abundantly above all we ask or think."

II Corinthians 9:8, "Now unto him who is able to make all grace abound."

"Unto Him Who is able." God — He is able! It is a triumphant, affirming, uplifting expression of the glorious power of our God. "Unto Him Who is Able."

The question I bring before this Mississippi Baptist Convention is a question posed by Jesus that turns the tables on us. The question is found couched in Mark's gospel, chapter 10, verses 38-39. James and John have come to Jesus to ask him, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand in thy glory." But Jesus said unto them, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptisms that I am baptized with? And they said unto him, we can." Out of this familiar yet forceful passage comes the pointed, searching question, revised for Mississippi Baptists in this our one hundred and fifty-third session, and possibly for all Southern Baptists, when Jesus asked the question, Are ye able? So we face; God is able . . . are we?

God is Able . . . are we able to be crucified?

When James and John came to Jesus wanting positions of prominence — the major places in the kingdom — Jesus responded with the question, are ye able to drink of the cup that I drink of? What is this cup? It is only a short time until Jesus would look into the depths of this cup and he would say, "Father, if it be possible, let the cup pass from me. Not my will but thine be done." This cup to which Jesus refers is his suffering on behalf of others. The cup contains the dread and dregs of death itself. This cup mirrors his cross and he asked them, can you drink this cup?

At what point do we say, I have given all that I am going to give. I am tired of being pushed, abused, and misused and used. I am fed up with it. No more. No more will I give. I have surrendered the last ounce of energy. I have given my final hour of service. I have expended all of my energy. I have no more compassion. I am through. No more can I give.

When Jesus looked into the cup, it caused him to shudder and so may we. It may call us to back away from pouring out our lives any further. We may be unwilling to be crucified, unable to say, Lord, I will give all. I will drink the cup. We may want to quit. We may want to run.

God is able . . . are we able to be crucified?

God is able . . . are we able to be qualified?

In rapid fire fashion, Jesus asked two questions: Are you able to drink the cup? Are you able to be baptized with the baptism with which I am baptized? Oftentimes, the emphasis is placed on the fact that this question also refers to the death of Jesus, and yet, baptism only begins with the death. The fullness of baptism is the emphasis on the resurrection, on life, on coming forth from the grave. Baptism is the beautiful picture of the death, burial, and resurrection of Jesus for our sins. I do not believe that Jesus is just restating in another form, are you willing to give your life? But I believe the emphasis he places here is on resurrection, on life itself. You see, baptism is the total picture which culminates in resurrection. How many of you pastors have ever left anyone under the water when you baptized him? No, we always bring him out of the water so that the picture can be complete as portrayed in Romans 6, that "we walk in newness of life." Here is the thrust. We are a people of new life. God's life. Heavenly life. Holy life. Vibrant life. Now I hear him ask again, "Can you drink the cup, can you be baptized?" Are we qualified? Are we people who exhibit life? — life from God?

Something wrong has happened to Mississippi Baptists when two out of every three churches in our state are either living on a plateau or are in decline. Have we lost the vibrancy of a life flowing through our veins, pulsating in our breath that comes from Jesus? It is for sure that Baptists are a people of programs but are we a people of life? It is for sure that Baptists are a people of institutions and agencies and schools and seminaries and great plans and multiple promotions, but are we a people of life? Could our Lord appear to us and say, "You have a name that you are alive, but you are dead" (Revelation 3:1). If we are not a people of life, we are nothing.

This glorious gospel we preach is a message of life. When the people of God come together, there is an awareness in their midst that there is life. Could I ask you a question which only you can answer? I do not ask it to judge you, but me. When someone visits your church, when they enter the door and sit in the pew of your congregation, is there something alive, warm, moving about the atmosphere? Is there life? It is God's life among us that distinguishes us as the people of God. Do we qualify? Is there life present in church?



Jim Futral

God is able . . . are we able to be solidified?

A great division came among the disciples. James and John asked Jesus, may we sit at your right hand and your left hand and heard him say, are you able to drink the cup, be baptized with the baptism? Immediately, the other disciples are displeased, dissension breaks out, they are angered. James and John wanted positions of greatness. The other disciples got mad because they had asked to be elevated. It is not a pretty picture. The people of God divided is never an attractive thing.

It is one of the saddest days in life if we, like James and John and the other disciples, spend most of our time worrying and fretting about who will sit where in the SBC kingdom. There is a strange, ill spirit that has been blowing among us. It has infested and infected us. It is a foreign doctrine of anger, hostility, of self-assertedness, an unknown teaching of "my wayism," an antagonistic kind of attitude that creates suspicion, that makes accusations, that lives on innuendoes. There was an ill spirit that invaded the disciples themselves and pitted brother against brother, ill spirits against ill attitudes. Amazingly, we have put a premium on that kind of thought process.

In recent years, two different people were appointed to be trustees in Southern Baptist life. When inquiry was made as to why they were chosen, the response concerning one man was, "he will keep things stirred up." The response concerning another man was, "he will give them fits at that institution." Since when did a negative spirit, an uncooperative attitude, a snarl in one's speech become a spiritual attribute among Baptists? Brethren, these things ought not to be so.

Implied in these verses is the fact that something is going to have to happen in the band of disciples themselves. God is able . . . but are we able to be solidified? Ladies and gentlemen, we need each other. The church is Christ's body. Every member of your body is dependent on every other member of your body in order to function. Every member needs the other members. Somewhere in the great body of Christ you and I fit in. We do not fit in as independent maverick organisms, but as useful parts of the whole.

Now the question arises again to the disciples, to us, to a world. God is able . . . but are we able to be solidified?

God is able . . . are we able to be clarified?

Following this incident, the disciples move on — James and John, the other disciples and Jesus. It would not be long until they would come into contact with a blind man named Bartimaeus. Some disciples pushed him back, telling him to be quiet, while others probably ignored him. How striking it is that they — the people of light — became blind to the blind man. They did not see the needs that God could meet. They were unable to focus on the world at their feet in great need. They lost clarity of vision. Have we, too, like they, lost our ability to identify a world that is lost and needy?

Somehow, Mississippi Baptists, we must be refocused, clarified, so as to see a world in pain, lost without Jesus, needing a Redeemer, a Saviour who died for them, who is able to save them. Have we lost touch and sight of that world out there? Are we guilty of locking ourselves in lovely worship houses and closing our eyes as if to pray when in reality we do not wish to see?

Dr. Keith Parks, the compassionate leader of our Foreign Mission Board, has brought the alarming reality to the Executive Committee of the Southern Baptist Convention, that for next year he has instructed that there must be a 12 percent reduction in operations cost. Dr. Parks shares that for the first time since the 1930s, Southern Baptists are going to be unable to fund all of the missionaries who are ready to go to the fields. In 1989 for the first time since 1936, the Foreign Mission Board budget will be less than the previous year! Is blind Bartimaeus just down the road from us, ignored, unseen, pushed aside by our own smugness? Have we lost the ability to focus, to identify the world around us without Jesus?

God is able . . . are we able to be amplified?

Here is the question that Mississippi Baptists face. Mark 10 is followed by chapter 11 which is filled with a moment of glory and grandeur in the life of Jesus. He sent his disciples ahead of him to get a colt and then he rode into Jerusalem. You and I call it the Triumphant Entry. It is a moment to be remembered — the outpouring of love, the applause, the adulation. It was a marvelous moment, but it would not last. You know that it would so soon come to an end. Then what? Only a week later, Jesus would be dead. What would happen? For you see, the question of the future is at hand. God is able, but are we able to take what we have and what we have experienced and the heritage that we have received and amplified it?

But the question I pose today is this, where do the disciples go from here? Will they be able to take this heritage and amplify it? What does tomorrow hold? Is it indeed over for us as Southern Baptists, as Mississippi Baptists? Is our future, at best, one of slow decline and death with dignity? Our baptisms have been down, our giving has plateaued or fallen off. Is it over for us?

Our task is not complete. We have been led and are led by men and women of enormous spiritual stature, but within only a few short years, Mississippi Baptists are going to go through a transition, indeed a revolution. Virtually every institution and agency, many key leadership positions in our state by virtue of the moving of time will change. The unstoppable march of moments will mandate it. Our schools will have new presidents, our state will have a new executive director, our Baptist Record will have a new editor, our Children's Village will have a new leader. Where are the men and women of vision, of undaunted, unstoppable spiritual courage, of integrity as high as Mount Everest, who will be ready to take the reins, not to just maintain what we are, but ready to chart new courses, to say thank God for what we have been given and to amplify those blessings to dimensions yet to be seen?

When Dr. Earl Kelly became executive director of our state convention only 15 short years ago, our missions budget was \$5,500,000 and of that less than 30 percent was going to Southern Baptist causes. This year, the mission budget is approaching \$20,000,000 and of the 37.5 percent goes to Southern Baptist causes. We've come a long way.

When Paul Nunnery executive director of the Children's Village in 1960, there became only one campus — the old Jackson campus. But since that time, under his administration and guidance, not only have we built a new campus here in Jackson, but there are now five other campuses from North Mississippi to South. Across our state children are being cared for under the umbrella of Mississippi Baptists. In 1960, there were 92 children being served at the Village, and now throughout a year's time over 600 children will receive care at the hands of Mississippi Baptists. Mississippi Baptists can take pride in their accomplishments.

Under the guidance of Dr. Lewis Nobles, for the last ten years, Mississippi College has seen an enrollment increase from 2,300 to 3,815. Every program in the school has been strengthened and there has been added a School of Law, a new coliseum and field house, a nursing building, a stadium, and a budget of \$2,500,000 has increased to \$15,690,000. Mississippi Baptists can be grateful for such leadership.

In 1956, Dr. Noonkester became president of William Carey College and the enrollment was 377. The present enrollment is 2,019. Over that period of time, two new campuses have been added and the world has been enriched.

Blue Mountain College, under the direction of Dr. Harold Fisher, has remained strong in providing quality education in a Christian environment. It has, in a continuing escalating fashion, graduated more and more young people to serve our churches, Christian women who are prepared to serve in every sector of society and young men prepared for ministry who are serving in churches all across our Convention. We can take pride in our schools.

One of the great traditions of Mississippi Baptists is our weekly newspaper, The Baptist Record. For the past 12 years, Mr. Don McGregor has served us and all of Baptists effectively as the editor of the Record. He has sought to keep us informed and to bring intelligent, balanced reporting concerning the issues of the day and has stirred us to think about the problems we face. His service to our paper and our denomination is significant.

The question again, can we amplify? Do we go beyond where we have come to stand? Is it over? Are we on the downhill side of Southern Baptist and Mississippi Baptist life? Will the world simply write us off as a blip on the pages of history books? No, not at all, for I am convinced that God himself who is able, is able to make us able, that we will amplify, that we will move to new dimensions of service, new days of accomplishments, new visions of God's direction for us.

In exciting, innovative ways I am convinced that we are going to move into the next decade, into the next century in a march of victory. For I am convinced that the God who is able is also able to make us able and in victory we will amplify. So ladies and gentlemen, I stand here before you today to declare unflinchingly, just as sure as James and John of old said to the Lord of heaven himself, when Jesus asked, are you able, in positive, exciting, inspired words, they said, yes, we are able! He is able and by his power we, too, are able!



Faces and places

by Anne Washburn McWilliams



Thursday, November 24, 1988

BAPTIST RECORD PAGE 7

Colorado cuts 5 staff positions

Thankful for troubles?

November 8 — I left the house at 7:30 a.m., enroute to work. When I stopped at Northside Drive and started again, my car would not reach a speed faster than 10 miles an hour. I dragged along for about a mile, people behind me grinding their teeth. Then I turned around, thinking I'd go back home. The car picked up speed, so I thought, "It's okay. I'd better go on to work," and turned around again. Twice more, I repeated this process before I arrived at the Baptist Building.

November 16 — The third day of the Mississippi Baptist Convention: Since I edit the Daily Bulletins for the convention I needed to be at work early to deliver the bulletins to the foyer of First Baptist Church. Up at 5:45, I presumed exercise would sharpen my alertness, so I hopped onto my bicycle, not even glancing at the sky. Soon I noticed an enormous black cloud in the direction I was headed. The whole atmosphere was an eerie yellow, which I supposed to be the sunrise beyond the clouds. "Looks like it's going to do something" I thought, "but I'll be back home in less than 15 minutes."

As I passed the point of no return on my exercise circle, a tiny raindrop hit my forehead. I began to pedal faster. Three big drops splashed on my nose. I zoomed down a hill at full speed. Then, like Chicken Little, I wondered if the whole sky were falling, so great was the downpour. When I got back to my front door, my hair was a mass of sodden frizz. A clap of thunder sounded, and the lights went out. That meant no hair dryer. I held a candle by the mirror in one hand and dabbed on a little make-up with the other. Looking like a wet hen, I searched ten minutes for my car keys. But I got there on time.

November 18 — Car did the same way as on November 8.

November 20 — W. D. cooks during the week, so I decided to try to cook a good Sunday lunch for him. Usually my oven-fried chicken is good, but today the one I cooked (it had been frozen) tasted rancid and rotten.

In the afternoon I went to a bridal shower for Angela Henderson at Beverly Edwards' house. My car stopped dead, in the driveway of Melba and George North, next door to Beverly's, and I had to leave it for the wrecker to pull to the garage.

Renee Walley told me that if we didn't have these little troubles, life would be boring. Of course she's right. And of course I've been exaggerating a bit. These troubles are tiny in comparison to others that nag all of us — not all at once, but at one time or another — temptations, conflicts, illnesses, sorrows . . .

At this Thanksgiving time, I am thankful even for my troubles: (1) For the little ones, because they are so inconsequential beside the big ones of some people, and because they do save me from boredom (2) For the big ones, because "When he hath tried me, I shall come forth as gold" (Job 23:10). Trials make me stronger than I was before. As Bill Popejoy wrote in GOODNESS, YOU'RE FOLLOWING ME!, "There are lessons which cannot be learned in a dress parade. Only the firing line puts the mettle in the soldier."

To be trusted is a greater compliment than to be loved. — George MacDonald

Wedding veil

In a write-up about the WMU centennial in May, I mentioned Frances Landrum Tyler's wedding veil on display in Richmond. Afterward, I received a letter from Doris Wilson McClung of St. Petersburg, Fla. She wrote:

Your recent mention of Frances Landrum Tyler's wedding veil caus-

ed me to remember this was the first wedding I had ever attended. I lived in Laurel, Miss. (grew up in Second Avenue Baptist) and of course as a member of junior GAs I attended the wedding with stars in my eyes. Since it was right after Christmas, she used a red and green color scheme, which was most unusual for that era. I would love to see the history of that veil!"

GRAND JUNCTION, Colo. (BP) — Colorado Southern Baptists trimmed their budget by cutting five staff positions during their annual meeting here Nov. 1-3.

They also voted to shrink their financial burden by reducing both the money they give to worldwide Southern Baptist causes and the amount they put into employees' retirement accounts.

In an unprecedented move, they allowed the state Woman's Missionary Union — whose director was one of the eliminated staff members — to

move from department to auxiliary status. As a department of the Colorado Baptist General Convention, WMU is supported in the convention budget; as an auxiliary, it will raise its own funds.

Messengers to the meeting approved a 1989 convention budget of \$2,335,081. It will be \$71,956 — or 2.99 percent — smaller than the 1988 budget.

They cut the amount they expect to contribute to their own budget even further. Receipts from Colorado churches are expected to be \$1,105,149.

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- Praise Ye The Lord
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- Jesus Gave The Water
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- His Grace Reaches Me
- Glory To God In The Highest
- Come, Thou Fount Of Every Blessing
- I Can Hear A Voice A-Prayin'
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- Mountains Of Glory
- Nobody But My Lord
- He Touched Me
- We Are Going To See The King
- Thank God For Kids
- They Prayed, But The Prayer Was Too Late
- You're Drifting Too Far From The Shore
- We Shall See Jesus
- What A Friend We Have In Jesus
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- Resurrection
- The Welcoming Table
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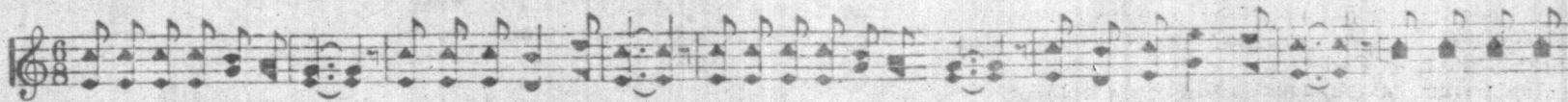
"JESUS GAVE THE WATER"

- Praise The Lord
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- Swing Low, Sweet Chariot
- To Be As Friends
- Ride In The Chariot
- He Has Gone To Calvary
- Little David Play On Your Harp
- I Want Jesus To Walk With Me
- Up Above My Head
- I Can Feel Him In My Soul
- Way Over In The Glory Land
- Jesus Gave The Water
- It's Been A Long, Long Journey
- Up Above My Head
- The Apostles Twelve
- I'll Rise Again
- Lo, What A Glorious Sight
- Seeking The Lost
- Praise The Lord, Ye Heav'ns Adore Him
- On Jordan's Stormy Banks
- The Walls Of Jericho
- Because He Lives
- Oh, My Lord
- Climbing The Upward Way
- Heavens Jubilee
- Precious Memories

"THE OLD RUGGED CROSS"

- The Old Rugged Cross
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- Jesus Is The Answer
- There's Water In The Plan
- What A Friend We Have In Jesus
- Fairest Lord Jesus
- How Great Thou Art
- We Are Going Home
- God's Family
- Sing And Make Music
- John The Revelator
- Shall I Crucify My Savior
- My God And I
- Peace Be Still
- A Mighty Fortress
- To Count Him As A Friend
- There's A Rainbow Of Love
- Born In Bethlehem
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Just for the Record



A GA recognition service was held recently at Bethlehem Church, Laurel. All levels of Mission Adventures were represented. GAs pictured, front row (left to right) are Kelli Parker, Carrie Reid, Jennifer West, and Kerri Parker. Second row, Kari Nowell, Susan Douglas, Shannon Patrick, April Patrick, Tracy Patrick, and Kimberly Slonaker. Lila Balch is Mission Adventure leader, Reba Hess, 1-3 grade leader, and Beth Patrick, 4-6 grade leader. Valton Douglas is pastor.



"My Promise to God" was the theme for the GA Recognition Service at Daniel Memorial Church, Jackson, on Aug. 14. Pictured are those who received badges, front row, (l. to r.) Lauren Hastings, Shelly Bates, Tiffany Nix, Sheri Pape, Leigh Ruggles, Misty Martin; second row, Kelly Evans, Jessica McAlpin, Anna Walden, Jill Hardy, Angela Smith, Denise Hughes, Nikki Sheffield, Lynn Pape, Johnna Payne; third row, Tiffany Morris, Shannon Hardy, Kelly Buc, Amy Sills, Richelle Sills; fourth row, Angela Gambill, Courtney Vickers, Robin Harris, Lisa Alford, Melissa Wharton, Keli Koenig; fifth row, Laura Burt, Angie Meyer; sixth row, Jessica Witt, Heather Stone, and Shannon Strowd.



"What a Wonderful, Wonderful World," was the theme of the GA Recognition Service held recently at First Church, Greenwood. Al Finch is pastor. Pictured are, left to right, front row, badge 1: Cristin Caldwell, Kristina Moorman, Becky Chism, and Valerie Harris. Back row, Holly Burns, badge 2; Mary Ann Head, badge 1; Casey Probus, badge 2; Sherry Ann Moorman, badge 1; and Mary Christina Reynolds, badge 1. Not pictured, Rebekah Hicks, Carol Kidd, Vicki Webb. Leaders of GAs, grades 1, 2, 3, included Mrs. Johnny Chism, Mrs. Dwain Daniels, and Mrs. Waters M. Hicks. Leaders of GAs, grades 4, 5, 6, were Mrs. George Garrison and Mrs. John Harville.

Mississippi Baptist activities

- Nov. 28 Associational "M" Night (CT Emphasis)
Dec. 1-2 Area Coordinators Specialized Training; Central Hills Retreat; Noon, 1st-1 p.m., 2nd (BRO)
Dec. 3 Key Leader Seminar; Central Hills Retreat; 9:30 a.m.-3:30 p.m. (BRO)

The Lepsog Clowns and group held a program for two churches Oct. 30. The program was "Are You Afraid?" warning against superstition and the occult. They presented the program in the chapel of First Church, Ridgeland to about 75 children. At Parkway, Jackson, they presented it to around 200 children and teens.

The Lepsog Clowns are Nikki Miller of Emmanuel, Pearl; Alison Rogers of First, Morton; and Stephanie Wallace of Concord, Pelahatchie. The group helping included Michelle Edwards, Ashley Bennett, Stan Pace, Dale Townsend, and Rochelle Sessums.

The Lepsog Clowns and group do children's programs and youth rallies. They do clowning gymnastics, magic tricks, tell Bible stories, sing, teach memory verses and give the Gospel message. To schedule the group, anyone may contact Sally Stevens at 366-0440 or 854-8914.

Names in the news

James E. Messer Sr., staff evangelist at Shiloh Church, Saraland, Ala., is approaching his second year in the field of full-time evangelism. He has pastored churches in Alabama, Louisiana, and Mississippi and has preached revivals in 12 states. He is a native of Columbia, Miss., where he was baptized, licensed, and ordained by First Church.

LOUISVILLE, Ky. (BP) — Roger Struble of Memphis, Tenn., has been appointed president and chief executive officer of Baptist Hospitals, Inc., an agency of the Kentucky Baptist Convention.

Prior to his election, Struble spent 16 years with Baptist Memorial Health Care Systems, Inc., in Memphis, which operates the nation's largest private hospital, Baptist Memorial Hospital in Memphis, plus nine regional hospitals in Tennessee, Arkansas, and Mississippi.

NASHVILLE (BP) — James W. Clark, 57, senior vice president for publishing and distribution at the Southern Baptist Sunday School Board, has announced his intention to retire in 1989.

Clark, a 34-year employee of the board, told members of the board's trustee executive committee, "The effects of stress are evident in my life, and it is time for me to make a change."



Clear Creek Church, Oxford, recently honored its pastor, Charles Lipe and his wife, on his second anniversary as pastor and recognized his birthday. Chairman of Deacons Sam Waller, (pictured left) presented Lipe with a hunting rifle. Prewitt Calvert of Louisville was the speaker and entertainer. Ray Nicholas and Cindy Waller presented special music. Guests include the pastor's parents, Mr. and Mrs. Charles Lipe of Memphis, and his wife's parents, Mr. and Mrs. Charles Hill of Batesville.

RTVC meeting is called

FORT WORTH, Texas (BP) — The executive committee of the Southern Baptist Radio and Television Commission has set a special meeting of the commission for Dec. 13 to complete transfer of the ACTS network to a for-profit corporation, commission President Jimmy R. Allen announced.

Friends of ACTS, a San Antonio corporation, contracted to assume operation of ACTS in an agreement signed June 9, Allen said. The contract calls for Friends of ACTS to continue the programming policies currently in effect for the network and provide up to 35 hours per week of time for commission-produced programs for 30 years.

In addition, the commission is to be paid \$11 million at closing, Allen noted. The network is to purchase programming from the commission to be used on the network at the rate of \$2 million per year for 11 and one-half years, and pay a three percent override on advertising income for 30 years, he added.

Friends of ACTS is to continue to bear the cost of a satellite transponder for use by ACTS in return for rescheduling the closing, he said.

Oct. 31 had been set for closing because of a requirement of the former transponder owners, but the present owners have eliminated that restriction.

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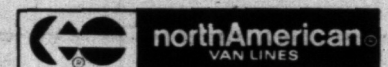
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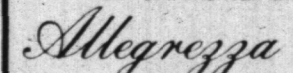
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Living with integrity

By Frank Gunn
Matthew 23:27-28

The date was Oct. 1 in the little town of Highlands, N.C. It was a big day for the local community, as the annual Harvest Festival was being held. We were on vacation and decided to attend this event in the civic center.



Gunn

We walked inside and the entire area was covered with local crafts. The Christmas theme was everywhere. Christmas trees were decorated elaborately, the craft artisans were selling many good things in conjunction with the theme, and the music of Christmas played continually throughout the building.

As I walked around, I found myself humming and even singing (very softly) some of the Christmas music. I was having a great time when I realized that this was not the Christmas season. The calendar still read Oct. 1! Even though everything I saw and heard gave indication of the Christmas season, I knew better. The season was over two months away, regardless of what I saw and how I felt inside the civic center.

So it is with so many of us. We give the appearance of a genuine walk with Jesus while inside we are empty — spiritually bankrupt.

Jesus spoke harshly to the scribes and Pharisees in Matthew 23:27-28 when he said, "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

A few years ago our church ran a television promo of an actor standing on the street of an old western town. As he stepped through a door, the camera revealed it was not a building but just a simple wall. It looked like a real town but, in reality, it was nothing but a screen set.

We are described too often by words like veneer, hypocrisy, play-acting, fakery, imposter, imitation, and counterfeit. Instead, it should be words like integrity, sincerity, true, real, pure, authentic, and honesty.

Our Lord challenged us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Gunn is pastor, First, Biloxi.

Correction

A correction needs to be made in last week's devotional column. The first paragraph as printed read, "Another Thanksgiving season is now upon us. I think we automatically find ourselves more expressive with our gratitude. The reason also convicts most of us of our thankless response

and their ingratitude is a common sin among us all."

The last sentence, as written by the author, should have read, "The season also convicts most of us of our thankless response and that ingratitude is a common sin among us all."

Staff changes

Danny Bullock recently became pastor of Enterprise Church, Enterprise. He was formerly pastor of Zion Church, Pontotoc.



Bullock

A native of Ripley, Bullock is a graduate of Blue Mountain College and Southeastern Seminary. Other pastorates in Mississippi include Wheeler Baptist, Wheeler, Palmer Baptist, Ripley, and Turner's Chapel Baptist and Lebanon Baptist, Ripley.

Rodney Bounds has joined the staff of Park Place Church, Brandon/Pearl as associate minister of youth and recreation.



Bounds

The less we know the more we suspect. — H. W. Shaw

Without tact you can learn nothing — Disraeli

Carl Savell has been called as pastor of Lakeshore Church, Jackson, effective Nov. 15. Born in Delta City, Savell is a graduate of Mississippi College, New Orleans Seminary, and San Francisco Theological Seminary.



Savell

He recently served as a national consultant for the Interfaith Witness Department of the Home Mission Board.

David T. Gunn has joined the staff at Poplar Springs Drive Church, Meridian, as the new minister of youth and activities. He will receive his master of divinity degree from New Orleans Seminary in December. He is a graduate of Mississippi College.



Gunn

During college days, Gunn served as minister of youth at Westview Church, Jackson, and First Church, Bay St. Louis.

The church welcomed Gunn and his wife, Gina, with a reception on Oct. 23.

Check insurance coverage

Editor:

I would like to take advantage of the Baptist Record to urge other churches to review their insurance coverage of their church property. When you read the Exclusions, you may find that there isn't much left that you are insured for. In addition, Exclusion Six in our policy contains a catch-all phrase "inherent or latent defect" that gives the insurance company an excuse to deny virtually any claim except the most obvious.

This all came to my attention when we at Enon Baptist Church noticed that the roof of our sanctuary had started to sag. I contacted the man who built our building some 16 years ago and had him come inspect the building and, at my request, he contacted the company (now defunct) that had built the scissor trusses used in the construction and requested they send someone to inspect the trusses. The former owner of the truss company came himself, and the inspector revealed that the trusses had separated at the ridge board of the roof. We learned at that time that the truss company had been out of business since 1986 due to the poor economy. He later informed us that he had fed all the pertinent information concerning our building and the trusses into the computer and that the trusses were more than adequate for the building. In light of the fact that we had noticed some small cracks in the plaster ceiling of our sanctuary two or three years ago and that they had been getting progressively worse, and they were first noticed shortly after we had experienced 70 to 80-mile-per-hour winds from a hurricane on the Gulf Coast, I filed a claim. We became a victim of Exclusion Six; our claim was denied and Enon Baptist Church is now faced with about \$25,561.75 worth of repair cost to our church building.

To be forewarned is to be forearmed. I suggest you check your insurance coverage on your church property.

Glen B. O'Quin
Chairman, Building Committee
Enon Baptist Church
Jayess

"Make men think"

Editor:

In the Baptist Record of Oct. 6, 1988, I read two articles pertaining to remarks by Dr. Curtis Caine Sr. of Jackson, Miss. The caption on one article was "Member Comments On Communism"; the other caption read "Stand Against Racism Recited."

One caption is correct and the other is insulting to Dr. Caine. He is a knowledgeable expert in the field of Communism, particularly in their use of "catch" words for propaganda purposes. (Incidentally, he was a recent guest speaker on a local talk show dealing with the Constitution of the United States.)

Dr. Caine deserves respect for his knowledge and his willingness to enlighten others about Communist techniques to make dupes of us all.

I personally have read a statement from Communist leaders to the effect "Christians can be useful in our ef-

forts since they are gullible and can be swayed if Communist ideas are couched in religious terms."

Therefore, Dr. Caine is exactly right in warning us about being duped by such phrases as "Peace," "Poverty," "Hunger," or "Race Relations" as used by Communists. If, as reported in the article, "Nobody responded to Caine because commissioners were grieved and embarrassed," it is a reflection on these members rather than Dr. Caine.

Regarding the statement attributed to Robert Parham, it is exactly this pious prattle which puts us on the defensive and works to the advantage of Communism in the war of words and ideas.

An old question is, "If you make men think they are thinking they will love you. If you make them think, they will hate you."

Dr. Caine is simply trying to make us think. We owe him our gratitude for his efforts.

Roy V. Sims,
Jackson

God's grace

Editor:

Our family is more aware of God's grace and of his working through others to provide a measure of comfort and assurance during our time of sorrow than ever before. It would be impossible for us to personally express our thanks to all the people and pastors who prayed for us as we waited with our daughter, Trudie Hollis, during her last days on earth.

God answered our prayers. He said, "No." We understood this to be his answer, and we affirmed that answer in our faith. The day will come when we will understand the why of this answer, but at that time the question will no longer be important.

What is very important to us at this time is to be able to express our gratitude to you for your prayers, visits, cards, and concern expressed in so many ways.

Ken and Martha Pickens
Vicksburg

ACTS

NOVEMBER 1988

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5:30	The Joy of Music! Diane Bash Christopher Close	Sargeant Preston of the Lone Ranger The Cisco Kid	Adventures of the Lone Ranger 30 Men	Great Churches of America (I)	Caraculand Vegetable Soup	Great Churches of America (II)	The Bible and Life The Good News +
6:30	This is The Life Westbrook Hospital	Life Today	Life Today	Life Today	Life Today	Life Today	Devery and Gellish Color Me A Rainbow
7:30	First Love Wendell Estep Changed Lives	30 Wall Street + Sunshine Factory	Christian Lifestyle + Maggie's Sunshine Factory	Word of Life Sunshine Factory	Campus Review Sunshine Factory	Insight + Sunshine Factory	Sunshine Factory Color Me A Rainbow
8:30	ACTS Methodist Hour	Stagger, the Bush Kangaroo Lassie	Stagger, the Bush Kangaroo Lassie	Stagger, the Bush Kangaroo Lassie	Stagger, the Bush Kangaroo Lassie	Stagger, the Bush Kangaroo Lassie	Lone Ranger Cartoon Adventures of the Lone Ranger
9:30	Come Alive Season Price	One In The Spirit Sargeant Preston of the Lone Ranger	Catch the Spirit Adventures of the Lone Ranger	Jewish World + Come Alive Season Price	30 Good Minutes Caraculand	Christian Lifestyle Maggie's Great Churches of America (II)	Cisco Kid + Popcorn Theatre +
10:30	Catch the Spirit James Flanning FBC Richmond	The Cisco Kid Missions 88	25 Men What's Happening	What's Happening	Vegetable Soup	What's Happening	...
11:30	Great Churches of America (I)	Life Today	Life Today	Life Today	Life Today	Hollywood Review	Jimmy Houston Outdoor Magazine
12:30	The Baptist Hour	30 Wall Street + Encore Theatre	U.C. Video News + Encore Theatre	Word of Life Encore Theatre	Campus Review Encore Theatre	...	Plant Groom The Super + Handyman
1:30	Sunday Selection	The Bible and Life The Good News +
2:30	...	COPE	COPE	COPE	COPE	COPE	Devery and Gellish Color Me A Rainbow
3:30	Love Worth Finding Adrian Rogers	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Sunshine Factory Sargeant Preston of the Lone Ranger
4:30	The Joy of Music! Diane Bash Christopher Close	Stagger, the Bush Kangaroo Lassie	Stagger, the Bush Kangaroo Lassie	Stagger, the Bush Kangaroo Lassie	Stagger, the Bush Kangaroo Lassie	Stagger, the Bush Kangaroo Lassie	Lone Ranger Cartoon Adventures of the Lone Ranger
5:30	First United Methodist Church, Houston This is The Life	Adventures of the Lone Ranger 25 Men	Great Churches of America (I)	Caraculand Vegetable Soup	Great Churches of America (II)	Sargeant Preston of the Lone Ranger The Cisco Kid	Popcorn Theatre +
6:30	Insight ACTS Methodist Hour	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	Country Creams
7:30	Life Together + Paul T. Jones	Search +	Word of Life	Campus Review	Created to Be One +	James Flanning + FBC Richmond	Sing Out America
8:30	The Baptist Hour Evening Worship	The Joy of Music! Diane Bash Christopher Close	Catch the Spirit 30 Good Minutes	First Love Wendell Estep First United Methodist Church, Houston	Invitation to Life	30 Wall Street + Prayer + (See Note Below)	The Bible and Life The Good News +
9:30	Richard Jackson	COPE	COPE	COPE	COPE	COPE	Praise Song + Cooper Music Tapes
10:30	The Joy of Music! Diane Bash Christopher Close	Encore Theatre	Encore Theatre	The Baptist Hour	Encore Theatre	Encore Theatre	Bobby Jones + Gospel Lightmusic
11:30	This is The Life Sunday Selection	Adventures of the Lone Ranger	Great Churches of America (I)	This is The Life	Caraculand	Great Churches of America (II)	Cisco Kid + Popcorn Theatre +
12:30	...	25 Men	What's Happening	What's Happening	Vegetable Soup	What's Happening	...
1:30	Missions 88	Life Today	Life Today	Life Today	Life Today	Life Today	Hollywood Review
2:30	ACTS Methodist Hour	Search +	Word of Life	Campus Review	Created to Be One +	James Flanning + FBC Richmond	...
3:30	Life Together + Paul T. Jones	COPE	COPE	COPE	COPE	COPE	...
4:30	...	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	...

* AFFILIATES, PLEASE MAKE NOTE OF LATEST CHANGES

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SUNDAY SCHOOL LESSON COMMENTARIES

A new covenant — to be fulfilled in Jesus

By Robert Earl Shirley
Jeremiah 31:27-34

One of the many wonderful promises that the Lord made to Judah was that in the future, he would bless them with an increased population and a growth of their flocks and herds in such abundance that it would seem that these were springing forth from the ground in the manner of sown seed. In the past, he had been true to his words in the sending of judgment upon them and now he promised to be faithful to his promise to bless them.



Shirley

Apparently the Jews in that day had attempted to transfer their guilt to their fathers by claiming to be the victims and heredity and of their background in the committing of their sins. To support this idea, they would quote a popular proverb of the day that said, "The fathers have eaten sour grapes and the children's teeth are set on edge." Jeremiah declared that the excuse was not a valid one and was to be used no

UNIFORM

longer. Henceforth, each individual, young or old, would have to bear the responsibility for his own sin. One does often suffer as the result of his parent's transgressions, but guilt itself cannot be transferred.

God then promised that he would establish a new covenant with Israel and Judah that would supersede that made with their fathers at the time of their exodus from Egypt. The old Mosaic covenant consisted of symbols and externals with laws and duties imposed on the people and continued in effect only so long as they were obeyed and carried out. This was not to be a mere renewal of the old covenant but a new one entirely. The failure of the old had not been on the part of Jehovah who had been true to His promises both in His deliverance and care but was the result of man's weakness and lack of commitment. The new covenant involved "being" more than "doing." It was best expressed in the words of Jeremiah when he spoke for Jehovah and said, "I will put my law

in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Today one does not obey God simply because of the fear of hell and eternal punishment. Instead, we come to him because we love him and we are aware of his love for us. All things depend on the grace of God. Where the sincere efforts of the individual fall short, that perfect love spans the difference and offers divine forgiveness.

The expression, "They shall teach no more every man his neighbor," does not mean that religious instruction would no longer be a requirement nor a need. Instead, the idea presented here is that there would be direct access to God for all people including both Jews and Gentiles. The elaborate ritual of the old covenant made it virtually impossible for the average worshiper to know the full extent of his responsibility without the instructions of the learned scribes.

Under the new covenant, one would have a personal, experiential knowledge of God. The old covenant was made with the nation while the new was between the individual and God. Each person was now responsible for his own

sin and for his eventual fate regardless of what might then be occurring within the nation itself. This had always been true, but Israel became conscious of it only in the days of Jeremiah. Years before the people had cried out to God for Moses to mediate for them. Now no such mediator was needed.

The writer of the book of Hebrews (8:8-12; 10:16-17) saw the fulfillment of the covenant promise in Jesus Christ. Moses had acted as mediator for only a time, but Jesus became the perfect mediator between God and man for all time. Under the old, God's people had attempted to obey the law but had found themselves unable to rise above their sin. Under the new, they surrendered their sinful selves to God (in Christ), and God gave them a new nature. The entrance of Christ into one's heart produces a change of attitude that replaces the desire to sin with a desire to please God. One truly becomes a new person in Christ Jesus. It is then, and only then, that one can live the full and abundant life that God has planned for all people.

Shirley is pastor emeritus, Parkway, Tupelo.

Being faithful to the gospel, in spite of opposition

By Steve Odom

Acts 14:19-22; II Corinthians 4:8-14

Facing the opposition is no easy job. During the recent Summer Olympics in Seoul, Korea, I watched several boxing matches. They began



Odom

like any other boxing matches, with the referee meeting the two boxers in the center of the ring. While the referee was going over the basic rules, the two boxers stood facing each other with intense, intimidating stares. Each boxer wanted the opposition to think that he was totally in control and was not worried about this match. I wonder how that outward appearance really compared to what was going on inside the two boxers. As much as they, and we, try to push down fear and anxiety in the face of opposition, the truth is that facing the opposition without some reluctance is reserved for the foolish of the world.

LIFE AND WORK

The fact that there is some fear and anxiety associated with facing the opposition in no way means that the next thing to do is run. The primitive instinct of "fight or flight" is a real one. But we have wills with which to make decisions when we feel instinctive urges. We have minds with which to evaluate fearful situations to determine just how threatening they are. We have spirits with which to discern the purposes of God in any given situation. We bring our whole selves to face whatever opposition may confront us.

If ever there was an example of someone who used his whole self to face opposition, it was Paul the Apostle. Imagine how discouraging it must have been for Paul to face such strong opposition to his sharing the gospel. Do you remember Paul's list of "tough times" in II Corinthians 11:23-27? There were imprisonments and beatings that often left Paul

near death. Five times he received the 39 lashes. Three times he was beaten with rods, and once he was stoned. Three times he was shipwrecked, once being adrift at sea for a night and a day. Paul faced danger from robbers, from the forces of nature and from his own people, as well as from false accusers. He faced hunger and thirst, cold and exposure to the elements — all for the sake of the gospel.

The reference in II Corinthians 11:25 to Paul being stoned is likely the incident recorded in part of our focal passage in Acts 14:19. The Jews who opposed Paul had convinced the people of Lystra that Paul was the opposition, so they stoned him until he appeared dead. And look at this! Paul was revived by his disciples and, after a day's rest, moved on to the city of Derbe, then back through Lystra where he was stoned, and then back through Iconium and Antioch, the homes of the Jews who incited the people of Lystra against Paul (Acts 14:20-21). He returned to those places to encourage the Christians to remain faithful in the face of opposition.

The passage in II Corinthians 4:8-14 tells us why we can afford to be faithful in the face of opposition. Though we may be afflicted, we are not crushed. Though we may be perplexed, we are not driven to despair. Though we may be persecuted, we are not forsaken. Though we may be struck down, we are not destroyed. When we suffer for Jesus' sake, for the sake of the gospel, the life of our Christ is made known in our lives. And that is our *raison d'être*, our reason for being, to make Christ known to the world in how we live our lives.

We have inherited the spirit of the psalmist whom Paul quoted in II Corinthians 4:13, a spirit of faith: "I believed, and so I spoke." We have also inherited the spirit of Paul who said, "We too believe, and so we speak." The spirits of these our ancestors in faith are indeed the spirit of Christ living in them and in us. And as the life of Christ and the life of Paul clearly demonstrate, it is an indomitable spirit that carries the gospel to the ends of the earth.

Odom is pastor, University Church, Hattiesburg.

Guidelines for social justice are given

By Frank H. Thomas Jr.
Exodus 20:22-24:18

The bulk of the passage under consideration this week is known as the Book of the Covenant. The material here is directly related to the Decalogue, or Ten Commandments. It might be



Thomas

said to be an elaboration or an expansion of the basic principles and concepts listed in the Ten Commandments. There are two kinds of laws as style would have them: the apodictic, which are illustrated by the categorical imperatives and prohibitions such as those found in the Decalogue, and the casuistic laws, as illustrated in much of this material called the Book of the Covenant. Casuistic has to do with actual cases as illustrations. Much of this material raises legal issues from actual cases mentioned in the scripture texts themselves.

There are several kinds of laws which are dealt with here, the first of which in 20:21-26 may be called cultic laws. This may have to do with early or primitive religious practices. Remember that Israel inhabited a land in which there were already peoples existing. The

BIBLE BOOK

cultic laws mentioned here have to do with the primitive altar, the prohibition against using a tool upon the stone, simplicity of sacrifices offered, no references to priests, and the clothing which one should wear when approaching the altar. These are some of the primitive laws related to early cultic worship.

Criminal and civil laws are contained in the passage from 21:1-22:17. These include ordinances having to do with protecting the home (1-6), Hebrew slaves (verse 7), and protecting the female slave (verses 7-11). Marital rights of the slaves are also dealt with at this point. These words were given to provide specific guidance for Israelite jurists and judges.

Capital offenses are dealt with in 21:12-17. Preeminent on the list are premeditated murder by an individual rather than involuntary homicide, striking a parent, stealing a man, and cursing a parent. These were all offenses which deserved capital punishment.

Bodily injury is referred to in 21:18-32. These were assumed to be non-capital crimes involving blows and wounds. These may be categorized as blows between Israelite men (verses 18-20), beating a slave (verses 20-21), injury during pregnancy (22-25), physical abuse of slaves

(26-27), and an ox that gores (28-32). An operative principle which appears here is *lex talionis*, the law of retaliation. We know this as the "eye for an eye," which appears in the statements of Jesus. The law of retaliation insured for Old Testament times that within the judicial system individuals would be protected in that the punishment would suit the offense. The law of retaliation also limited judgement so that it would not be out of proportion to the nature of the crime. Actually, this was a rather humane advancement in the legal system, although Jesus went even beyond the *lex talionis* as we know.

Property rights are touched in 21:33-22:17. Compensation and indemnification are covered in this passage. Many cases are mentioned here, and guidance is given when damage or abuse are made in any of the mentioned cases.

Another category of laws is moral and religious laws (22:18-23:19). Once again, these include capital offenses (22:18-20) involving a sorceress, the prohibition of bestiality (verse 19), the prohibition of apostasy (verse 20), ethical and moral responsibility (22:21-28). These laws include responsibility for the helpless (21-24), compassion for the poor (25-27), honoring God and his representative (verse 28). Additional religious or cultic regulations appear in 22:29-31.

Justice and duty toward one's enemy are referred to in 23:1-9. Included here are five principles of justice (verses 1-3), specific duty to one's enemy (verses 4-5) — making clear that one is not to allow personal animosity to destroy one's willingness to be of assistance in time of need — justice for the poor (verses 6-8), and concern for the stranger (verse 9). This is followed by laws governing religious institutions and practices (23:10-19).

These are followed by promises and instruction for entry into the Promised Land in 23:20-33. The Lord's leadership is central and crucial here. He has identified with Israel and has set the terms for conquest and settlement of the land. Chapter 24, verses 1-18, refer to the ratification of the covenant between God and his people. This involves the meal shared between the elders of Israel before the Lord, and the sealing of the covenant through sprinkling of the people with the blood. We can see that these laws encompass a vast scope of life. Included in these are religious instructions, instructions about property and family relationships, a challenge to care for the oppressed, to deal fairly with those who have wronged you, and to relate with some redemptiveness even toward one's enemy. God's instructions must be taken carefully in our day as well.

Thomas is pastor, Alta Woods, Jackson.

THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director

P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

Accredited by the National Association of Homes for Children

Licensed by the State of Mississippi

Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

MEMORIALS

Oct. 20, 1988 -
Nov. 2, 1988

Mrs. Murphy McCrary
Mr. & Mrs. G. Wayne Smith
Mr. Louis H. McCraw
Dr. & Mrs. Leonard Posey Jr.
Mr. Emmett L. McCrory, Sr.
Mr. & Mrs. Larry Gnemi
Mr. Joseph H. McCully
Mrs. Sylvia D. Clark
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Mr. L. Osborne
The Tommy Hancock Family
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Mr. G. B. Rogers
Friends at Forest Baptist Church
Mrs. W. H. Roper
Mr. & Mrs. B. F. Townsend
John Salmon
Grace Defenbaugh & Family
Buddy Scott
Mr. & Mrs. Bill Aiken
Frank Sessums
Mr. & Mrs. David Smith & Family
David, Annette, Allan & Nathan Smith

Anne Sherrick
Sam & Marjorie Carter
Mr. S. Marshall Smith
Mr. & Mrs. Frank Pajerski
Mrs. Thelma Spivey
Yale Street Baptist Church, Cleveland
Mr. Lawrence Stephens
Mr. & Mrs. Ayers Bishop
Mrs. Willis T. Matthews
Mr. & Mrs. Shelby Roper
Mr. & Mrs. Arthur Smith
Leak Stowers
Dr. & Mrs. J. George Smith
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Charles Strong
Crenshaw Baptist Church
Morris Stroud
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Morrison Heights Baptist Church
Mrs. Allie S. Tardy
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Mr. Durwood Taylor
Mr. & Mrs. C. S. Woodruff
Mrs. Sarah Tew
Mr. & Mrs. Gus Evans
Mrs. Flora L. Thomas
Mr. & Mrs. Gordon Holloway
Mr. Tom O. Risher
Naseep Thomas
Mr. & Mrs. Frank Pajerski
Shea Thomas
Mrs. W. S. Hammond
Mrs. Alvin Rainey
Jarred Logan Todd
Mr. & Mrs. C. R. Carmichael

(To be continued)

Thanks For Sharing Your Concerns!

As you stopped for "punch and/or coffee" many fellowshipped with Baptist Children's Village representatives at The Mississippi Baptist Convention last week. We are grateful for your words of encouragement and declaration of prayer and financial support. We are glad new pastors took the initiative to greet us. We rejoiced over opportunities to answer questions about Village programs, personnel and policies.

We are pleased that the adopted budget goal for Mississippi Baptists includes \$378,000.00 via The Cooperative Program for The Village. We welcome the election of Mr. Fred Gaddis of Forest and Mr. Bill Sones of Brookhaven as new Trustees. We are gratified that Mr. Gary O. Parker III of Magee, Rev. M. Guy Reedy of Water Valley and Mr. Gene Triggs of Yazoo City were re-elected for a second term of service.

On behalf of Executive Director Paul N. Nunnery, our entire staff and children, we thank God for the contributions of Trustees Mr. Robert W. King of Jackson and Mr. Howard Miskelly of Okolona who rotated off the Board this year.

KERMIT D. MCGREGOR
Director of Public Relations

Note — 1989 Change of Address

The attention of every Village friend is invited to the fact that our mailing address will change, **effective January 1, 1989**. Any mail dispatched to this agency, or its residents, which will be delivered after December 31, 1988, should be addressed as follows:

The Baptist Children's Village
P. O. Box 27
Clinton, Mississippi 39060-0027

The change of address is effected in order to use a postal station which is about 6 miles nearer to our central offices, thus conserving time and vehicle costs.

Remember: We will continue to use our current Jackson mailing address throughout the remainder of calendar year 1988.



P. O. BOX 13308

JACKSON, MISSISSIPPI 39283

THANKSGIVING 1988

Dear Friends:

Earlier this year, a young lady who makes her home at The Children's Village, wrote and delivered an award-winning address which she entitled, "MY FAMILY IS SPECIAL." In her stirring and moving remarks, she stated, "I consider myself very lucky to have the family I do, because you see I am a member of the largest family in the state of Mississippi — My family is the most important part of my life simply because they are always there for me when I need them."

For this young lady, and for the almost 600 other young people like her who have been our custodial responsibility during 1988, we here express our gratitude to God for you, because we know it is you, and so many others like you who make it possible for this unusual family to exist and who share with us the resources which make this family special to this young lady and so many others like her. Your patience, understanding, loyalty and generosity with this ministry, as it continues to struggle in its efforts to meet critical and sensitive needs in a very basic area of our society, the home and family, occasion emotions of gratitude at The Children's Village throughout the year, and most especially at this traditional season of Thanksgiving.

The goodness, generosity and interest of God's people, who are the friends of children, continue to maintain and sustain us, serving as a constant reminder that we are in God's favor because we are in His will.

For all of this, and more, we again thank you and wish for you and yours, the love, peace and togetherness which home and family can bring.

Sincerely,

Paul N. Nunnery

PAUL N. NUNNERY
Executive Director



Senior adults organize "natural need" to help

By Terri Lackey

RIDGECREST, N.C. (BP) — Visiting the elderly in nursing homes, taking meals to the homebound, or taking cassette tapes of sermons and Sunday School lessons to shut-ins are important ministries for senior adults anxious to serve others, said Horace Kerr, manager of the senior adult section in the Southern Baptist Sunday School Board's family ministry department.

"Volunteerism" is not a word that frightens older adults, a fact that is evidenced by the vast and various ministries taken on by senior adults who make up an important segment of Southern Baptists involved in missions, Kerr said.

"Senior adults are involved in doing things for other people naturally," Kerr said. "They see a need, and they know how to respond out of experience and a long life of giving and receiving help. They have always been sensitive to the needs of others."

While senior adults have traditionally offered help when needed, Kerr said, he is now seeing "a growing phenomenon" of organized volunteer programs among senior adults in Southern Baptist churches.

For example, senior adults are among members at Eastside Baptist Church of Marietta, Ga., who help find jobs for people in the community who come to their church asking for assistance with food, clothing or money.

Through Eastside's innovative job bank, "people without food who were sleeping on the street" get the long-term help of employment rather than just the instant gratification of a hand-out, said Peggy Lindsey, a volunteer worker for the job bank. Lindsey and several others from Eastside attended a senior adult Chautauqua at Ridgecrest (N.C.) Baptist Conference Center Oct. 24-28.

Eastside's job bank began in September 1987 as a part of the church's caring ministry, which involves a wide range of benevolent helps to the underprivileged in the community, she said.

Rubye McCormic, a member of Col-

lege Street Baptist Church of Walhalla, S.C., joins senior adults and other members of her church in baking cakes and other food for choir members to take to prisoners at a state penitentiary about 60 miles from her hometown.

Members of the College Street Church choir go once a month to the correctional facility to sing and deliver letters to prisoners, McCormic said.

While she does not go to the prison, McCormic said, she enjoys baking cakes for the choir's trips there. Also, many senior adults of the church minister to the prisoners by writing them letters.

McCormic also is involved in the church's ministry of taking meals to the homebound. College Street also sends a van out to round up underprivileged senior adults in the community, church members or not, and feed them a noontime meal Monday through Friday, she said.

College Street is one of the most active churches she has ever joined, she said, noting her involvement in its various ministries makes her feel "good inside."

"It's fun to see people less fortunate than you get a blessing out of life," she said.

Mildred Cate, a member of Red Bank Baptist Church in Chattanooga, Tenn., enjoys taking cassette tapes of the upcoming week's Sunday School lesson and the previous week's sermon to homebound senior adults.

"One of our senior adults, John Watts, makes a tape of the Sunday morning service and next week's Sunday School lesson, and about five or six of us deliver them," Cate said. About 35 homebound members receive the tapes.

"They think it's just great. You just don't know how much they appreciate those tapes," she said.

Almost 1,000 senior adults from 15 states registered for the Chautauqua sponsored by the family ministry department.

Senior adult Chautauquas are sponsored by the senior adult section of the

board's family ministry department. Thirteen Chautauquas are being held this year — six at Ridgecrest; four at Glorieta; two at Green Lake, Wisc.; and one in connection with a cruise to the Bahamas.

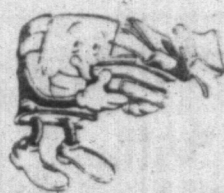
The Baptist Record's Irene Martin was pianist for this particular Chautauqua and for the one connected with a cruise. Kermit King, former Church Training director for Mississippi Baptists, was the program director for this Chautauqua. Dot Pray, keyboard specialist for the Mississippi Church Music Department, was organist for two earlier Chautauquas at Ridgecrest. Horace Kerr is a former staff member at First Church, Jackson, and a former member of the Mississippi governor's staff.

Blue Mountain chorale plans Christmas concert

The Blue Mountain College Chorale will present a Sacred Christmas concert on Sunday, Dec. 11, at 3 p.m. The concert will be held in the auditorium of the Garrett Hall of Fine Arts on the Blue Mountain College campus. The chorale will perform works by Hassler, Byrd, Fetter, Rutter, and Handel in part I of the program.

Part II of the program will consist of A Day for Dancing, by Lloyd Pfautsch. The work is based on medieval carols of the nativity, and will feature dancers from the Lisa Wildmon Dance Company of Booneville. Soloists for the work will be Katherine Morrow, Soprano; Keith Owens, Tenor; Eric Kachur, Baritone; and Rickey Kelly, Bass.

The Chorale is conducted by David R. Gilmore, assistant professor of music, and accompanied by Terry McRoberts, associate professor of music. For further information, interested parties may contact Gilmore at (601) 685-4771.



Book reviews

Videos

13 BEE-vocational by Ann Marie and Jingo, video, 61 minutes, \$19.95. Joyful News, Box 188, Moselle, Miss. 39459 (phone 544-4420).

This is a series of mini-devotionals, three minutes on each of the Beatitudes in Matthew 5:1-16. Jingo, a lovable little clown, was created by Ann Marie Fairchild of Moselle, ventriloquist.

With each "BEE-vocational," Jingo wears a different hat. For instance, he comes on in a hunter's hat, on a safari to hunt for Bible verses. He's wearing a chef's hat when he learns that those who hunger and thirst after righteousness shall be filled, and an army hat — which he removes — when he finds out that peacemakers shall be called the sons of God.

Ann Marie wrote the delightfully entertaining, yet full of lessons, script, for grades 1-6. However, it may also appeal to adults. Teens who saw it in a hospital said they liked it.

At the end of each "BEE-vocational," Ann Marie and a big bee perched on the back of a rocking chair sing a catchy tune about the "bee-attitudes."

Ann Marie has traveled around the world with her little characters. She often entertains at youth conferences. She has written children's books, and filmed several motion pictures and produced children's television programs and videos. Among the latter is a series of Bible stories done with puppets, including The Crucifixion; The Resurrection; The Scarlet Cord Escape; Jonah — Fish Catches Man; The Birth of Jesus; Noah and the Big Boat; and Five Stones in a Sling.

They would be good for home entertainment, children's church, Bible study, day care school, VBS, summer camps, or backyard Bible clubs.

Sonshine Mountain is a delightful Christian musical written by Ann Marie and her sister, Susan Fairchild Lott. In the 25-minute video, talented children of various ages and nationalities take part. They bring the story alive through scripture, singing, dancing, and drama. Also available are music books, script books, activity books, sound tracks, and demo tapes,

so that this musical can be performed live at church. The video is \$19.95; the sound track is \$50. The musical may be ordered from Ann Marie's production company, Joyful News, at Box 188, Moselle, Miss. 39459.

Easy Steps To Ventriloquism, by Ann Marie Fairchild, Teaching Tape, 1 hour, \$39.95. In this video, Ann Marie talks with her creation, a lamb, Fluff, to teach the special alphabet for ventriloquists, to give pointers on breath control, and to share other "easy steps" to being a ventriloquist.

Ann Marie has entertained, as a ventriloquist, on television, in motion pictures, at prisons, schools, missions, and theaters and on cruises. Her parents, Molly and Al Fairchild of Moselle, work with her now in marketing her Joyful News productions. They give Joyful Home Parties at churches and homes. They say, "Like Mary Kay parties teach beauty of face, we want to share the beauty of Christ." — AWM

Books

CELEBRATE THE WONDER, A FAMILY CHRISTMAS TREASURY by Kristin M. Tucker and Rebecca Lowe Warren. Ballantine/Epiphany, New York; 334 pp., \$6.95.

This inspirational book is filled with stories, recipes, craft ideas, prayers, and songs. Chapter 1, "Bringing Christmas Home," will help your family plan Christmas together. Five family celebrations are given as a guide. Chapter 2, "Gift Giving," is filled with ways to make homemade gifts, cards, and wrappings. Also there are suggestions for ready-made gifts to give that "special" someone. Chapter 3, "Tinsel and Treasures," will guide you in decorating the inside and outside of your home. It will instruct you in making tree ornaments, and other decorations. Also you will learn of customs the world over. Chapter 4, "Where Two or More Are Gathered . . ." presents ways you can entertain with feasts as you use these planned menus and recipes. You will have fun using the book as a guide now and in the future. — EK

SCRAPBOOK

Autumn: Just as there are no trees exactly the same color in autumn, so there is no person like another. Just as in groups of trees similar in color, a different color tree stands out distinctly, so it is with people.

Just as a tree of red leaves stands

out beautifully against a background of yellow and orange leaves, so is a person of a different personality.

The same standard could apply to a Christian compared to the non-Christian. A Christian should stand out as distinctly as a red-leaved tree,

or a church against the background of the world's buildings.

—Linda S. Leach
Greenville

When was the last time you said, "Thank you"?

When was the last time you said, "Thank you" —

To God, for being our Heavenly Father and for the many blessings he gives us
To Jesus, for loving you and saving your soul
To the Holy Spirit, for controlling and guiding your life
To the pastor for sharing what God has laid on his heart
To the deacons, for helping the pastor make the best decisions for the church
To the music director, for leading and directing us in singing songs of praise
To the Sunday School director, for being on the standby to assist the Sunday School teachers
To the Sunday School teachers, for teaching us the biblical truth
To the Sunday School secretary, for giving us a record of attendance and offering in Sunday School
To the pianist, for the prelude, focusing our hearts and minds on God
To the organist, for the Offertory Hymn of quiet meditation
To the choir, for the beautiful music on Sunday morning
To the offering bearers, for taking up the tithes and offerings given to God
To the worshippers, for coming and worshipping with us whether member or visitor
To the sound engineer, for recording the services
To the cheerful givers, for giving of their time and money to carry out the

mission of the church
To the decorator, for using her talents in arranging flowers every Sunday and decorating for special occasions
To the mission leaders, for leading and guiding us in missions around the world
To the typists, for typing the bulletin, giving us announcements, order of worship services, and beautiful poems and sayings
To the communion preparers, for preparing the table for the Lord's Supper
To the church clerk, for keeping the records of business meetings and memberships of the church
To the custodian, for making sure the church is beautiful for the worship services
To the church hostess, for preparing meals and refreshments on special occasions
To the VBS director, for planning and conducting the church's Vacation Bible School
To that Christian friend, for helping you along the way through prayer and listening?

—Maggie Whittington
Meadville

Baptist Record

Novem

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SOUTHERN BAPTIST HISTORICAL
901 COMMERCE ST SUITE 401
NASHVILLE TN 37203

Box 530, Jackson, MS 39205